

THE STANDARD

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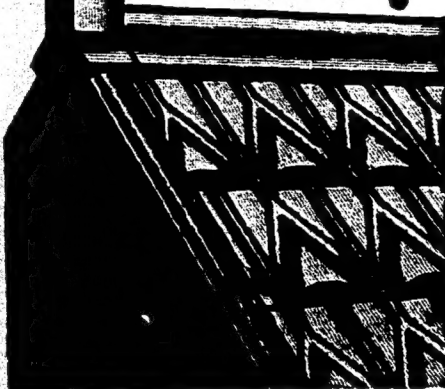
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THE STANDARD

VOL. XII.

NEW YORK, WEDNESDAY, AUGUST 17, 1892.

No. 7.

EDITORIAL NOTES.—The first important effect of the adoption of the single tax in Hyattsville is the positive proof it gives of what every thoughtful man already knew, that the tax, instead of making it more difficult, makes it easier for poor men to own homes. It used to be said in Hyattsville that a tax on land values would increase the value of land. That was what the large landowners said. They say it no longer. On the contrary, they are whining now over the prospect of being obliged to sell their land at lower prices than ever.

That the single tax will force landowners—that class of landowners who appropriate land and hold it out of use, thus causing a scarcity which increases land values and enriches them at the expense of their industrious neighbors—to sell at lower and lower prices as the single tax mounts higher and higher, is obvious to any one who gives the subject a moment's candid thought. It is also obvious that this result must benefit the man who owns a home or who wants to own one.

Land advances in price as population grows, which is equivalent to saying that the value of land increases with the demand for land. When there is a low tax on this value, so that a good margin of profit will probably remain, men speculate upon the probabilities of increase. They buy land and hold it for a rise. That diminishes the supply, though the demand increases, with the effect of making the value abnormally high. But if taxes on land values are high enough to absorb most of the possible profit, the inducement to speculate is removed. Land is then taken up only as needed for actual use, and the value is determined by the actual demand for use relatively to the actual physical supply, instead of being determined by demand for use plus demand for speculation relatively to physical supply minus speculative holdings. In other words, the single tax gives a larger supply of land, and other tax systems a smaller supply, relatively to the demand.

The justice of this tax is apparent when it is remembered that it is not the owner's labor but the growth of the community that causes land values. The New York Sun has at last come to see that. In a recent issue it says that "Mr. Henry George, of this city, has made himself famous by drawing attention to the fact that land advances in price as population thickens, entailing a constantly increasing expenditure upon tenants, and bringing a correspondingly augmented income to landlords." But the Sun, with characteristic crookedness of vision, finds a complete remedy in the building association systems. Pointing to Philadelphia as a city where, through building associations, some 60,000 families are housed in homes of their own, it says that "by becoming their own tenants they have captured the 'unearned increment,' which would have gone to the landlords," and intimates that building associations offer a means of escape from landlordism.

Of the usefulness of building associations there is no doubt. We should be glad to have them increase, and to see them all much more prosperous than they are. They open ways of obtaining homes, which thousands have availed themselves of. But they do not offer a means of escape from landlordism. On the contrary, they are constantly menaced by landlordism, which is responsible in far greater degree than any other cause for the failure of such associations as have failed; and their members, who acquire homes, are relieved only of a part of the burdens of landlordism. These evils, which threaten building associations as well as individual improvers, would be remedied by the single tax.

Building associations are not speculators in land. They are improvers of land. Neither their profits as an association nor the profits of individual members, as members, are derived to any great extent from the rise in land values; they come from the creation of improvement values. Therefore, the single tax, which falls upon the value of land irrespective of the value of its improvements, would come as a relief to building associations and their members. It would exempt improvements from taxation, and tax only according to the value of the bare land. And it would tax all the land of the community, whether improved or unimproved, at the same rate upon its full selling value. If there were two lots, one vacant and the other improved, but each equally well located, the owners would be taxed alike. Any member of a building association must see that this would make his taxes light, for it is very seldom that the value of his land approaches to the value of his house. Thus, the single tax would reduce the taxes of the members of building associations, at the expense of the speculators who hold land out of use for a rise.

But it is not in the reduction of their taxes that the single

tax would tell most strongly in favor of members of building associations. It is in the direction of cheaper building land nearer to their places of business. As it is now, when a building association member desires to build a home he must go a long distance from the place where he works—a distance so great that he expects to spend two hours or more every day between his home and his office or shop. This is not because all the land between is in use. Far from it. He passes over thousands of acres of unused land before he comes to the land of his choice. Neither is it because he can find no desirable building place nearer to his office or shop. Somewhere in these thousands of unused acres there are spots which, for a home, are much superior to the one he selects. The reason he passes over the superior spots is that the price is too long for his purse. He goes farther away because there he can find lots for a lower price. And even where he selects, he is compelled to pay more for his lot than he can afford or it is worth. It is in a sparsely settled district, and yet, acre after acre, unused land stretches out all around him. It is unused, but not unappropriated. It is held for a rise, and as more members of building associations come there for homes, it does rise, until home seekers with short purses are forced to go still farther away, though unused land remains at this point, if they would find a building lot within their means. Meantime, the home-builders are taxed on a land appraisalment of from 50 to 100 per cent. of selling value, and also on their houses and their furniture, while the land speculators, who make all this land so scarce to the house-builder, are taxed on land value alone and at a valuation which seldom exceeds 50 per cent. of selling value, and is often as low as 10, 15, or 20.

Suppose the single tax were introduced. Many of the owners of vacant land, from the business centre to the suburban circumference, would be obliged to sell. They could not pay so high a tax on property that yielded no present income nor any present service. That would increase the market supply of land, and when the home-seeker went forth to buy he could find home sites for a lower price than he now pays for much poorer and much more distant sites. The single tax would make building associations more prosperous by making home sites cheaper.

And, indirectly, the beneficent effects of the single tax upon such associations would be past computation. Some of the members are mechanics, who know that they are workingmen; but some are teachers, lawyers, doctors, clerks, storekeepers, journalists, and the like, who never include themselves when they talk of the working classes. All of them, however, are workingmen. Their "fees," their "salaries," their "profits," are wages, which are regulated by the supply of opportunities for work relatively to the demand for such opportunities, as certainly as are the wages of mechanics. Now the relative supply of opportunities for men to work in any vocation depends upon the relative supply of opportunities to apply labor to land. If these opportunities are plentiful, all other opportunities will be. If wages for that kind of labor are high, wages for all other kinds of labor are also high. This much every intelligent member of a building association should see. He should see, too, that opportunities to apply labor to land are diminished by systems of taxation that make it more profitable to hold land for a rise than for use.

But the single tax, by removing all burdens from production and placing them upon land values, makes it more profitable to use land than to hold it for a rise. It must, therefore, necessarily increase opportunities to apply labor to land, and so it must increase wages for that kind of labor, and, consequently, the wages for all kinds of labor.

With wages thus increased, building associations would prosper as they never have yet.

This is a feature of single taxation which should attract workers of all grades, whether members of building associations or not, and which is at this time especially worthy the consideration of the locked-out men at Homestead, the striking switchmen at Buffalo, and the defeated building unions of New York City.

The men of Homestead still present the appearance of a strong front, and prophecies of ultimate victory are freely made. But it is almost certain that they will be beaten. Under existing systems of taxation, in such a fight as the workmen are waging, there is more strength in Mr. Frick's little finger than in the whole Amalgamated Association. Frick's force is one that in the long run cannot be overcome. He draws his recruits from the unemployed, and his supplies from the employed. Monopolies of various kinds enable him to tax labor for the sinews of war; and land monopoly

provides him with men by making labor opportunities scarce. It is folly for the class of workmen he is fighting to place confidence in their exceptional skill. Builders are skilled workmen, too, but when the "bosses" of New York combined to meet them in a general strike, the "bosses" won. This was not because the merits of the contest were with the "bosses." In fights like these, the merits are subordinate factors. It was because the "bosses" by uniting were able to oppose force with greater force. But Frick does not need to unite. He is a union in himself. If the Homestead workmen are not already beaten, as the monopoly papers say they are, their defeat is certain.

But if men of such skill and so strongly organized cannot win, how can organized labor expect to win any decisive victories?

The fact is, and it might as well be recognized by both sides and all classes, that the labor strike cannot be at the same time peaceable and successful. In a contest of endurance, the organized labor side must go to the wall, for capitalists who control vast natural opportunities, as all the great capitalists do, can wait for profits while laborers starve for want of food. Unless the organized laborers menace employers by threatening or even assaulting them and their property, and intimidate non-union workmen by violence and threats of violence, every large strike must be lost.

But the moment that organized labor adopts the only course that can possibly bring success to such a strike, it invites the hostility of organized society, to which the most powerful labor organization must succumb. The striking switchmen at Buffalo have done this, and not only their subjugation as strikers but their punishment as law-breakers will follow. Organized labor is between the devil and the deep sea. If it strikes peaceably, the strike goes out like a lighted candle in a tub of water; if it introduces violence, it is met in the name of the law with greater violence.

The only hope for organized labor is in digging down to the radical causes of industrial disease and uprooting them by means of the ballot.

Even when actual violence is not resorted to by labor organizations, their methods are coercive. And if the literature of the subject, legal and otherwise, be consulted, it will be seen that such coercion as the boycott and the sympathetic strike, even when unattended by violence, are as roundly denounced as physical violence. Writing upon this subject some five years ago, in the editorial columns of this paper, Henry George said: "It is perfectly true, as an abstract proposition, that no one ought to be permitted to interfere with the legitimate business of another, or by going out of his own right to inflict or threaten injury or loss as a means of coercion. Yet it is also true that, under existing conditions, it is only by combining together to interfere with the legitimate business of others, and to coerce others by the fear of injury or loss, that workmen are at all able to resist the tendency to crowd wages down to the point of bare existence. The great fact that is ignored by those who talk so flippantly about the wickedness of workmen's attempting to coerce employers, is that all this coercion is in reality coercion against coercion, the attempt to use force in resistance to force."

In illustration, Mr. George published the following original parable, which is well worth reproduction whenever labor troubles claim public attention:

"Before the cadi of an eastern city, there came from the desert two torn and bruised travelers. 'There were five of us,' they said, 'on our way hither with merchandise. A day's journey hence we halted and made our camp, when following us there came a crowd of ill-conditioned fellows, who demanded entrance to our camp, and who, on our refusing it, used to us violent and threatening words, and when we answered not their threats, set upon us with force. Three of us were slain, and we two barely escaped with our lives to ask for justice.'

"'Justice you shall have,' said the cadi. 'If what you say be true, they who assaulted you when you had not assaulted them shall die. If what you say be not true, your own lives shall pay the penalty of falsehood.'

"When the assassins of the merchants arrived, they were brought at once before the cadi. 'Is the merchants' story true?' said he.

"'It is, but—'

"'I will hear no more,' cried the cadi. 'You admit having reviled men who had not reproached you, and having assaulted men who had not assaulted you. In this you have deserved death.' But as they were being carried off to execution the prisoners still tried to explain. 'Hear them cadi,' said an old man, 'lest you commit injustice.'

"'But they have admitted that the merchants' words are true.'

"'Yes, but their words may not be all the truth.'

"So the cadi heard them, and they said that when they came up to the merchants' halting place they found that the merchants had pitched their camp about the only well in that part of the desert, and refused to let them enter and drink. They first remonstrated, then threatened, and then, rather than die of thirst, rushed upon the merchants' camp, and in the melee three of the merchants were slain.

"'Is this also true?' said the cadi to the merchants.

"'The merchants were forced to admit that it was.'

"'Then,' said the cadi, 'you told me truth, that, being only part of the truth was really a falsehood. You were the aggressors by taking for your-

selves alone the only well from which these men could drink. Now the death I have decreed is for you.'

The flippant talkers to whom Mr. George refers will probably not understand what is meant by the coercion of laborers. They are likely to see in that remark an allusion to Pinkerton. But it was not to the Pinkertons that Mr. George alluded. The force to which he did allude was the force of monopoly. "What the labor combinations are attempting to do," he said, "is to secure for themselves a monopoly in supplying labor, and the real cause and only justification of this effort is the existence of monopolies in the things vitally necessary to the use of labor."

By the legal monopoly of natural opportunities for labor, and legal interferences with the free exchange of labor products, a force coincident with all the force of organized society is directed against men who live by laboring. It is this force that they resist with opposing force. But their opposing force is weak. Here and there it may overcome a comparatively poor and timid employer in a contest of no moment; but in any vital contest, such as that at Homestead or that between the building trades and building contractors in New York, or that between the railroads and the switchmen now under way, it can do nothing but crush those who resort to it.

There is one way, and only one, in which the force of monopoly can be overcome. By abolishing monopoly. But monopoly cannot be abolished by laws enacting that it shall be abolished. The anti-trust laws are of that character. It cannot be abolished by eight-hour laws. It cannot be abolished by increasing the volume of money. It cannot be abolished by making other monopolies, nor by substituting one grand national monopoly—such as that proposed by the Socialists—for all the smaller ones. It can be abolished by removing its cause.

But what is the cause of monopoly? The question will be answered when we inquire what monopoly is. Monopoly is the opposite of competition. When competition is absolutely free, there can be no monopoly. The cause of monopoly, then, is legal restrictions upon free competition. Abolish them. That will abolish monopoly.

To abolish legal restrictions upon free competition means something more than to open natural opportunities for labor by taking land values for public use and leaving labor values to private enjoyment. It means as well that restrictions upon the exchange of commodities shall be removed. The right to freely trade is only second in importance to the right to freely make. The line of advance for labor, therefore, is the line that leads in the direction of free trade, and away from all forms of interference with free competition. Free competition will give to each according to what he earns. Under free competition, laborers would not petition employers to hire them as they are obliged to do now. Employers would petition laborers to be hired. That is not free competition when a glut of labor caused by legislation, is met with a scarcity of opportunities for employment also caused by legislation. Free competition brings supply and demand to an equilibrium. It balances the demand of laborers for consumption, by the willingness of laborers to produce. And under it there could be no lack of demand for labor nor any unemployed class until every one willing to labor was fully supplied with the objects of his desires.

The question of making competition free is not now up in general politics, nor can it be pushed forward. But the question of making it more free is up. One party, the Republican, represents the policy of continued restriction; the other, the Democratic, represents the policy of less restriction. Both these parties are managed by politicians whose principal object is to fix their party in power. Their motive may be to share in the spoils of office, or to enjoy the satisfaction of feeling that "my party wins" and "the other party is beaten." But whatever the motive, the object—party success—is the same, and each set of politicians will do all they can to accomplish that in the present and secure it for the future. To that end each will be vigilant to discover what it is that brings votes, and what it is that drives votes away. It is upon this characteristic of the politician that workingmen of all grades have an opportunity to play for their own purposes.

The Republicans are now in favor of maintaining restrictions upon trade, and the politicians of that party will carefully watch to see whether their policy brings them more votes than it takes away. If it does, Republican politicians will favor restriction more strongly than ever; but if it does not, they will be disposed to recede in the direction of less restriction. On the other hand, the Democrats are in favor of reducing restraints upon competition, and the politicians of that party will watch as carefully to see whether their policy brings more votes than it takes away. If it does, Democratic politicians will oppose restrictions more radically than ever; but if it does not, they will be disposed to follow the Republicans in the direction of greater restriction. Politicians are neither philanthropists, philosophers, nor in the broad sense, patriots.

They are players at a game which is played with living men, and they play to win. When third parties promise victory, they play with third parties as well as with first and second parties; when wire pulling will do it, they pull wires; if it is bribery they bribe; when principles play best, they play principles; when it is patriotism, they are patriots; if restraint upon trade is popular, they are restrictionists; if free trade, they are free traders; and if the voting balance among the people favors a mid-way policy so do the politicians.

National third parties do not promise victory this year, and the politicians are leaving them alone. That is because, except in a very few localities, the people also are leaving them alone. But the politicians of both parties have seen in the tariff question a subject that interests the people. Neither set goes to an extreme, though the Republicans are more extreme than the Democrats. The reason is that protection has always heretofore been popular. The Republicans believe that it is yet; the Democrats fear that it is. Now, let the voting strength of the people who believe in free competition be thrown with the party that is timidly looking toward it, and with the victory which that will bring, both parties will be turned against protection. It will be a race between the two, with absolute free trade for the goal.

The New York World has made a strong beginning for the Democrats by opening a subscription list to raise a fund for making an educational campaign in favor of freer trade in Illinois, Iowa, Michigan, Wisconsin, and Minnesota. Mr. Pulitzer heads the list with a contribution of \$10,000, and subscriptions from that amount down to 10 cents are solicited. This is the beginning of what promises to be the best piece of work in the campaign. Let the fund be swelled. Away with monopolies; down with protection!

On the question of free trade, it is queer the way in which great protection newspapers reiterate with solemn faces the old and frayed arguments of the Tory protectionists of England, which were hammered out flat fifty years ago by the ponderous logic of that grand old English democrat, Richard Cobden. In a recent issue, the Boston Journal takes up William Lloyd Garrison, and, with all the self-satisfied airs of a conqueror, makes believe that it has "used him up" by showing that free trade would allow goods made by the higher priced American labor to be crowded out by goods made by lower paid foreign labor. The effectiveness of this protection scare-crow depends upon a juggle with words. American wages are higher or lower than foreign wages according as we refer to time wages or to the wages necessary for the production of a given quantity of goods of given quality. Our time wages are relatively high; our product wages are relatively low. Now, any schoolboy knows that goods made by foreign labor will not crowd out goods made by American labor, no matter how high American time wages nor how low foreign time wages may be, provided the wages paid to American labor for producing a given quantity of goods of given quality, are lower than the wages paid to foreign labor for producing the same quantity and quality of goods. But protectionists in general and the Boston Journal in particular, ignore that. They play upon the understanding that American wages are higher than foreign wages, true enough of time wages which do not control the prices of commodities, but not true of product wages which do control the prices of commodities.

If our labor is in danger from low foreign wages, why are we constantly warned against free trade England where wages are higher than anywhere else except here, and never against protection France where wages are lower than in England, protection Germany where they are still lower, protection Spain where they are lower yet, or Mexico, protected inside as well as out, where wages are at the bottom of the well? If it is low wages that endanger our workingmen, Mexico and not England, is the country for them to fear. Yet it seems to us that we have heard something from protection sources about the desirability of reciprocity with Mexico.

Query: If, before the McKinley law, American labor needed protection against foreign competition in a manufactured article, how much more protection does it need now, when (according to McKinley) the price of manufactured articles has been greatly reduced by the law? Answer: Enough to reduce the price to zero, so that foreign factories will be closed and foreign workmen compelled to apply at Homestead for a job.

The new government in England is formed. A vote of want of confidence in the Tory government was passed, Salisbury surrendered, the Queen sent for Gladstone, his commission was regularly received and her hand duly kissed, and now the quick-silvery elements of the Liberal party in Parliament are to be put to the test. The Irish members demand home rule before anything else is done. Some of the English Liberals with a tinge of Unionist sentiment threaten to secede if the Irish are thus favored, and the Irish threaten to secede if they are not. It is entirely possible that

this discord may soon precipitate another general election. But through the mist and fog of the Irish question one great promise flashes, bringing hope alike to Irishman and Englishman. It is the proposal of the new government to introduce the principle of taxing ground rents.

WEALTH AND ITS FACTORS.

ELIZA STOWE TWITCHELL.

While it is true that the cause of poverty must be sought for in the laws of distribution, yet before these laws can be clearly understood it is necessary to become familiar with those of production. Wealth must be produced before it can be distributed. The first step, then, in seeking the cause of poverty must be in forming clear ideas regarding wealth—how it

is produced, what are its economic factors, and their relations to each other.

Our first thought—when we think of wealth—is of money, or of stocks or bonds; and because bankers deal in the exchange and transportation of money, and brokers in buying and selling stocks and bonds, we are apt to think of them as dealing with the very essence of wealth, and therefore knowing more about this subject than is possible to those outside their circle. There is little doubt but that they understand their business thoroughly, and thereby often secure possession of great wealth, as is seen by



the success of some of the kings of Wall street—if such gains may be termed success. But they are not dealing with wealth, but with the measure, or evidences of wealth; and sometimes the evidences are very hypothetical—as when more wheat is sold in Wall street in a month than labor produces in a year. In 1887 the Petroleum Exchange sold fifty times more oil than was produced from the wells during that year. Here, then, they were not even dealing with the evidences of wealth, but with evidences of future, imaginary wealth. Wealth is something material, tangible—something that will of itself satisfy the needs and desires of mankind. A piece of paper will not do this, however good its signature. Stocks and bonds, notes and mortgages, then, are not wealth, but evidences of wealth.

Neither is money, as such, wealth. It is only desirable on account of its representative value. It satisfies no real need, but measures the value of an article for the purpose of exchanging it.

In common discourse, wealth is usually expressed in terms of money—using what rhetoricians call a figure of metonymy—in this case, the measure for the thing measured. As when we say, "Mr. A. is worth a hundred thousand dollars," we do not mean that he has that amount of greenbacks in his possession—he may not have fifty dollars in money; but we mean that he has that amount of houses, stores, factories, wheat, oil, or things used by man to satisfy some desire.

Were we in England, we should not express it in dollars, but in pounds; in Germany, in marks; in Russia, in rubles; in India, in rupees; the value of the things measured might remain the same, the number of coins changing with the different measures of each country, thus showing that money is only a measure of wealth. We use a similar figure of speech, when we say: "We read Shakespeare," meaning his poems; or, "She sets an excellent table," referring to the food upon the table.

We continually lose sight of the fact that all trade is barter. We would never sell our labor for money, nor turn our produce into the same, if that were the end. Money is the means. It is a light, easy, labor-saving machine, representing both value and measure, and because of its great convenience, is often regarded of more importance than real wealth.

Ladies are especially apt to regard it in this light, and to exclaim, in despair, after a shopping tour: "There, I have spent ten dollars!" as if they had lost it. But the wisest thing they can do with a convenient ten-dollar bill is, either to convert it into capital, where it will bring them some interest, or exchange it, at once, for some wealth which will add to their comfort, happiness or improvement. The only objection to this is, should they change their minds, and wished they had purchased something else—

Eliza Stowe was born at Jamestown, N. Y., January 26 1815. Her parents were of New England origin, and both were natives of Worcester, Mass. They moved to Wattsburgh, Penn., during her tenth year. After the usual common school education she spent three years at Waterford Academy, and three years at the Lake Erie Seminary, at Painesville, Ohio, where she graduated in 1837.

About this time her parents returned to their old home at Jamestown, N. Y., where she remained until her marriage in 1874 to Mr. Edward Twitchell, of Boston, now of Wollaston Heights, a suburb of Quincy.

She enjoyed the city life with its many helps to mental improvement, yet in society, as such, she was never interested. Church benevolent societies, flower missions, day nurseries, each in turn were tried by her; but the strength and time spent seemed far too dear for the weak results, and she lost—but found—her life in books.

The public library was a never-ending feast, and volumes were devoured indiscriminately, until order and better discipline were obtained through Miss A. E. Ticknor's "Society for Study at Home."

One evening her husband insisted on Mrs. Twitchell's going with him to Tremont Temple to hear Henry George. She went with great reluctance, for the pleasure of translating a German story had its fascinations, and seemed a more profitable way to spend the evening. But she came home eager to know more of the great truth of which she had caught only a glimpse. After reading every product of Mr. George's pen that she could find, she turned to the other side; but his critics were all so weak that they only helped to confirm her first impressions. Since then she has been a convert, an advocate, and a tireless and successful worker.

as ladies have been known to do—their purchases could not so readily be exchanged for other forms of wealth.

A hundred years ago, money, or the precious metals, were considered the only forms of wealth; accordingly, whatever tended to increase them, added to the wealth of the country; whatever sent them out of the country impoverished it; and to-day, our prosperity is judged by writers of finance, by the amount of gold that is shipped into this country from England, still clinging to the old idea that Adam Smith exploded over a hundred years ago, when he wrote his "Wealth of Nations."

This advance in understanding more clearly of what wealth consisted, slight as it was, changed the commerce of Europe, and made, for a time, the condition of every poor man more comfortable, for it opened up free trade with India, bringing about a great advance in civilization.

Before that time, it was almost universally believed that trade benefited only one party in a transaction; that what one gained, the other lost. But Adam Smith taught the world that it mattered not, if one man was in England, and the other in India, that—as we now say—"it takes two to make a bargain," and unless profitable for both, the bargain will not be made. When we refuse to trade freely with our neighbor, in Canada, we are hugging the old idea that money or precious metals are the only forms of wealth, and do not realize the absurdity of the cry against flooding us with cheap goods, as if they were not the best forms of wealth.

Thirty years ago another great advance in civilization was made by declaring that slaves were not wealth. While a large class of respectable and influential citizens were peculiarly interested in that institution, our laws and our political economists politely classed slaves as wealth, and Francis A. Walker in his late text-book says: "The Emancipation Proclamation" annihilated a vast amount of wealth.

Wealth cannot be annihilated by a stroke of a pen, any more than it can be produced in the same manner.

The stroke of the pen declared that the dominant race should no longer take from the colored man his labor without compensation.

A few brave hearts had had the courage to call it by its right name—theft. But the Prophets were stoned, and God punished this nation four long years; and one generation of brave men were deemed not too great a sacrifice to atone for the crime of injustice to our fellow men.

It did not affect the great moral question to say, as was then said, and as is no doubt true to-day, that many can be found whose condition would be better off in slavery than out of it, so far as material comforts are concerned. But man is something more than an animal. He needs freedom for his highest development, as much as he needs clothing and shelter, and while the dominant race were professing to follow Him who taught us to "love our neighbor as ourself," they were soothing their consciences by calling slaves wealth, and passing laws to uphold theft. We are but now beginning to learn that injustice to our fellow men is not only a crime against a race, but against humanity, and thus retards and weakens civilization, because it violates the august laws of God.

Plato said, two thousand years ago:—"God holds the beginning, and end, and middle of all that exists, and proceeds straight on His course, making His circuit according to nature; and He is continually accompanied by Justice, who punishes those who deviate from His divine law."

There is still another form of theft which is to-day considered wealth, and which requires, perhaps, some courage to classify according to strict truth, and that is land. But it is beginning to be known and studied, and when this truth gets a hearing it will do for humanity what freedom has done for a race—abolish all forms of slavery, for

"Mankind is a marching army,
With a broadening front the while."

Having separated wealth from things so closely associated with it as to be easily mistaken for it, let us now consider what it really is.

Francis A. Walker defines wealth as "comprising all articles of value, and nothing else," but as we have already seen, this definition includes slaves, money and land.

John Stuart Mill says wealth comprises "all useful or agreeable things that possess exchangeable value," though he, later on, questions his own definition because of the uncertainty whether immaterial products, such as "skill of hand or brain," are really wealth. But these clearly come under the head of labor; one man's labor being worth more in the market than another's, in proportion to the skill, or rare quality.

The best definition yet given of wealth is that of Henry George: "Wealth consists of those things external to man, which he uses to satisfy his desires, the production of which increases, and the destruction of which decreases the aggregate wealth of the community." In short, "things which man uses to satisfy his desires."

The primitive desires of man are for food, raiment and shelter. When these desires are easily satisfied, new ones arise; man craves knowledge, beauty and truth, and the arts and sciences are born.

In order to simplify the subject, we will set aside that wealth which man uses to satisfy his desires of a higher nature, and confine ourselves to the three primitive ones, viz., food, clothing, and shelter.

As we walk through the crowded streets of a busy city, how endless seem the variety and confusion of the stores about us; but note how nearly all fall under one of these three heads: Stores for food; bake-shops, restaurants, provision, grocery stores etc. For clothing; drygoods, boots and shoes, hats, millinery, furs, etc. Stores containing materials for shelter; the builders, plasterers, paper-hangers, and carpet dealers' wares, furniture stores, etc.

It might not be amiss to take one article from each of these classes, and trace it to its original economic elements, or factors.

Bread is universally used by all mankind to satisfy the desire of hunger. Its constituents are water, flour, yeast, and salt.

The water comes from land, is furnished by labor; but labor must have some vessel or pail in which to carry it. The pail answering to what we term capital.

The flour, also, comes from land. Labor brought forth the wheat, trans-

ported it, ground it into flour, and baked it into bread. Labor was assisted by capital, which comprised the implements for ploughing and harvesting; the mill for grinding; the wagon for transporting, and the oven for baking.

The same is true of the yeast and salt. Each can be reduced to land, labor and capital. The dress or coat made from silk, wool or cotton, are each the products of land, woven into fabrics, and put into their present shape by labor assisted by capital. The same is true of the house and its furniture.

Land, labor, and capital, then, are the three factors in the production of all wealth. But, as capital is only another form of wealth, set to the task of producing more wealth, it, also, comes from, or can be reduced to, land and labor.

As, for example, the pail which carried the water, the farm implements, the mill, the loom, etc., are each made by labor from materials furnished by land.

So, in the last analysis, all wealth and all capital come from land and labor. And yet, to-day, we find labor striking against capital—or what is supposed to be capital—and people talk, with alarm, about capital's oppressing labor; whereas, capital, rightly understood, is only the child of labor.

The fault with all this argument consists in considering land as wealth, and therefore capital. Just in proportion as capital has the power to monopolize land, allowing labor neither standing room, nor material with which to produce food, clothing or shelter, even for itself; labor, homeless and starving, must beg of capital for a chance to toil like a slave, and be fed with a crust.

But land is not wealth. It is a gift of God to all his children, and treated as such, all the capital and wealth in the world might combine to crush labor, but could never succeed, though they might, for a time, embarrass it. Give labor free access to land and it would soon be king, and Democracy could no longer be a thing to conjure with.

There are rich mines of gold in the Rocky Mountains as yet undiscovered by man. How much wealth have they, except the possibility that labor may some day reach them? There are fertile plains stretching along the Congo; how much wealth have they, except the possibility that labor may yet need and use them? The land under the city of New York is said to be worth over two billion dollars, yet sweep labor from this continent and what would be its value?

Land is not wealth, but is the source of all wealth, made available by labor. Land is only a factor, requiring modification by labor to become wealth.

It must not be thought, however, that by the term labor, is meant only workmen who toil with the hands. In that term is included all human exertion that benefits mankind. The merchant, the manufacturer, as well as the men in their employ; the artist, the statesman, the poet, the comforter. Those that may not be included in the list, are, the idler, the dude, the beggar, the tramp, the speculator, the gambler, and the thief. Some generalizations may have been omitted, and there are workmen who might be classed more or less under both heads; for, as we all enjoy confessing to our prayer book, "we are miserable sinners." So, not wishing to be too censorious to the class of idle gentlemen, and realizing how complex life is, it must be admitted, that some of the first class, may serve, at times, in the ranks of the second, such as unskilled workmen, foreign consuls, and all of us, in short, who imagine that our little title deeds serve to keep the land from flying off into space, and not to show the world that land, so held, is for our use.

Neither must it be supposed that capital is of slight value; its functions and relations are so complex that they must be left for the present.

All that is necessary now, is to distinguish clearly what it is and how produced. It is a part of wealth, engaged in the production of more wealth. It aids industry instead of limiting it, as was erroneously taught by the old-school political economists. Their mistake lay in not clearly defining capital—confusing it with land—hence their belief that the reason labor was idle was because there was not capital enough to employ it, whereas, instead, capital is the child of labor; and, instead of employing labor, it is labor that employs the capital. The only limit, then, to industry, is land held out of use.

Capital is the great auxiliary of labor; multiplying its efforts a thousand fold, working while it sleeps, and, by the great subdivisions of labor, making our complex civilization possible.

The term, land, has also a broader signification than is expressed in common discourse. It signifies not only the surface of the soil, but the mines beneath the sea and all that's hid therein. The breeze that fills a sail, or turns a wheel; the river or ocean as a highway; the waterfall with its gift of power or beauty; the islands for convenience, and harbors for safety.

Land, then, furnishes not only the materials for all wealth, but the forces for producing it.

All that labor does is to combine, move, and separate; while forces, working according to certain fixed laws—which are as old as Time itself—do all the rest.

To revert to our example of bread; how long would the water be fit for use, did these forces—working so intelligently that there seems nothing short of wisdom behind them—did this force, then, not lift the water up in vapor, purify it in the electric cloud, and return it again in refreshing showers! 'Tis a strange world in which we live! When we pierce the veil of the seeming monotony we find ourselves face to face with mystery and wildest romance.

We rush, continually, through space at the rate of sixty-eight thousand miles an hour, and fancy we stand still, and that day and night and the ever-changing seasons come to us, instead of our rushing to them.

We plant the wheat and imagine we cause it to grow. We combine the water, flour, yeast, and salt, and imagine we make the bread; but it is the chemical changes, entirely beyond our control, that make the wholesome and palatable substance we call bread.

We hold the lighted match to the well-laid fuel, and imagine we cause

the fire to burn. We are but liberating the stored-up energy of the sunbeam, placed there for man's use, by the long slow-process of ages. We devoutly petition "Our Father who art in Heaven," for our daily bread, without realizing the breadth of the prayer, or the fulness with which it is answered; and yet we are constantly reminded how quickly food perishes. We are told that the population of the world is rarely more than one year ahead of starvation, yet wonder why we were taught to pray daily for our bread. The truth is, we have so come to worship the God of Mammon that we half-imagine our millionaires feed upon gold, and breathe silver.

The spinner or weaver might work in vain, were it not for the laws of adhesion the thread or fabric would crumble to atoms in his hands.

The builder but combines the materials according to the laws of gravitation and force.

The swiftly moving train; the distant city dotted with innumerable lights; the ocean steamer, keeping its way o'er the trackless waters; what are they all, but land modified by human labor, moved by the forces of nature, according to certain fixed laws, under the direction of human will and intelligence—tons of weight drawn by a vapor—millions fed by a sunbeam.

We are more and more beginning to realize that "we are continually in the presence of an unseen but Infinite Energy, from which all things proceed."

"Earth's crammed with Heaven,
And every bush afire with God,
But only he who sees, takes off his shoes."

In every direction the tendency of advancing civilization is to lessen toil, while increasing the amount produced, thus tending to create a broader leisure and at the same time, to banish want. But, as yet, we are only in the alphabet of this knowledge. The materials lying about waiting for men's use, are but little known. Cotton has not long been king, and the history of the potato is as interesting in its work for man, as that of the horse.

There are laws in the physical world for which man must search, and when discovered, he makes the forces that control them his servants—powers that work for him, by adjusting them to his use. Just so in the social world, there are laws which, if disobeyed, are as sure to bring dismay, confusion and disaster, as that fire will burn, or water drown; but to obey which will be but using the stored up energy of all man's battles, labors and researches in the past, for the promotion of his present social and individual development.

The material world about us seems governed by laws of attraction and repulsion.

An exclusive study of these has led some to believe that they are set at work and governed by blind force. But when we begin to study the desires of man, and the needs of society, we find they have been met with an intelligence and a prodigality absolutely inexhaustible. Then, suddenly we find ourselves confronted, not with a blind force, but with wisdom, benevolence and love.

Why, then, it may well be asked, does the bread fail to reach the mouths of those for whom it was intended? Why was the answer to the black man's prayer for freedom so long withheld? Because from the foundations of the earth he was never otherwise than free! Because of man's injustice to his fellow man. If you ask why evil and injustice are permitted in the world, you ask a question as old as Plato, and still unsettled.

An earthly father, if he be wise, does not expect blind obedience from his children, but a cheerful, willing, intelligent one.

God could have so created the world as to have given his children wealth without labor. He could have caused the trees to grow into houses, the shrubs into clothing, and leaves and flowers into fruit. He could have given us knowledge without study, morality without resisting temptation, spiritual life without seeking communion with God. But He created us a race of men, not angels. Humanity must not be judged by its weaknesses, but by its aspirations; its noble deeds, its risking life for the sweet gem of knowledge; its nightly vigils of devout prayer, at unrest with itself until it seeks communion with ineffable Love.

Over against life God has not set death, but spiritual struggle, and for its reward the gift of immortality. Over against virtue He has not set vice, but the resisting of temptation, and for its reward, the gift of noble character.

Over against knowledge He has not set ignorance, but study; and for its reward the gift of wisdom. Over against abundance He has not set poverty, but labor; and for its reward the gift of wealth; and when we recall what a small part labor does, and is more and more doing, in the production of wealth, we reverently recognize that all our wealth is a gift from God.

How, then, it may be asked, can we reconcile this picture of Divine Love and care for mankind, with the condition of the world to-day; where those who toil not, nor spin, are arrayed like the lilies, and fare sumptuously, while from the chamber of labor comes the cry for bread?

"Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity cannot enter."

'Twas disobedience to the divine law of equity, liberty and justice that turned ancient civilizations into buried and forgotten ruins.

Will the same fate overtake us?

This picture shows only the physical side, and prophesies only a glimpse of the civilization that is possible; that is near at hand; but it has, also, its darker side. "While we rob the child of its birthright," says Henry George, "while we make the bounty which the Creator intended for all, the exclusive property of a few, though the harvests are bountiful and inventions multiply, they but increase the power and strength of those who control them."

While dead hands, through legal forms, can convey valuable lands, and present to children yet unborn the exclusive right to the earth, or even a small part of it, there must of necessity be inequality of opportunity, sealing as by fate the conditions of future lives for good or for ill. Property in land is unlike property in wealth; the last is the result of labor,

while the first—land—is, or should be, the common store-house, free to all labor.

Look, to-day, into the abodes of misery, and see how God's children live and are treated by nations that profess to know, obey His will, and even to govern by Divine right. Look at the injustice committed by these governments, and ask yourselves if their condition be not God's punishment for disobedience to his laws.

In Russia, there are 80,000,000 peasants, who have not, for generations, owned a foot of land; not even a tree top. On the contrary, the land has owned them. They were practically bought and sold with it, labored upon it, and were robbed of the fruits of their labor in the name of law and government. Since they were freed from serfdom, their condition is said to be even worse than before. Yet they kiss the hand of the Czar, and call him divine—His Imperial Majesty!—and they his obedient subjects.

"There is no middle class in Russia," writes Stepanov; "only the very rich and the very poor."

Labor supports the army, the navy, the aristocracy, divine royalty, and also a huge police and detective force to keep themselves in subjection; and, when the harvests fail, 'tis the laborers who die of famine and fever. The government, having taken from them the larger part of their crop in taxation, may, perhaps, in spring-time, graciously present them with seed for sowing, perchance returning them the very grain it stole.

Is it any wonder, then, that Russia is three hundred years behind the rest of Europe in civilization, as one punishment for so violating God's laws? How terrible the next will be, only the future can reveal.

In Scotland, some time ago, a meteor fell from heaven, and on obtaining instruments strong enough to break it, 'twas found to contain diamonds. Suppose it had fallen from heaven, in answer to the prayer of the man at whose feet it fell. The law took it from him and gave it to the men upon whose land it was discovered. Should God miraculously rain down bread from heaven in Russia, to-day, it would be considered the property of the landlords.

Japan is a small empire, not so large as California; yet it supports an army, a navy, a royalty with innumerable sea-traps, with only one-tenth the land in use; the other nine-tenths held out of use by the government. The land is rich and fertile, abounding in mines of all kinds; yet, as might be expected, the staple food of the lowest laborers consists of rice and radishes, with sometimes a bit of fish.

So long has this been their condition that they have become incapable of severe mental or physical exertion. Are not liberty, truth and justice as necessary for a nation as food and shelter—things to die for rather than surrender?

There is land enough in Germany to support every man, woman and child in ease and comfort, yet the people there are crying and fighting for bread and work.

"There are troublous times in store for the Fatherland," wrote old Von Moltke, when Frederick lay dying.

Human beings, there, are cheaper than labor saving machines, and women are yoked with capital to plow the fields. When motherhood is made a beast of burden, what is to be expected of her offspring?

In Italy, statesmen are alarmed at the prevailing poverty, and one of the most momentous signs of the times is that the Pope should deem it necessary to put forth an encyclical on the subject of labor.

In England—"merry England"—could it be called that to-day, think you—with its dock and coal strikes and submerged tenth? There, says Professor James Bryce, "the farm laborer, at sixty, after a life of hard toil, has only the workhouse, or the grave, to look forward to as a place of rest." Not only the land there, but the streams also, are owned by the few, and to catch a trout for a starving wife, or a sick child, is a crime, punished by law.

The submerged tenth in the heart of London are not Englishmen. They belong to the landlords, and are the result of landlordism. Yet every school-boy respects with pride the speech of Tiberius Gracchus, and holds in reverence the name of the man who lost his life for pleading the cause of the poor and landless.

"Men of Rome!" he cried, "you are called the lords of the world, yet have no right to a square foot of its soil! The wild beasts have their dens, but the soldiers of Italy have only water and air."

In all these countries there is land enough to support the people in comfort and happiness, but labor is fenced from it, and must give up, from a fourth to a half, of what it produces for the privilege of using it. Robbed for generations of the fruits of its toil, labor has grown either disheartened and idle, or restless and impatient. It begins to realize its condition, but not the cause of it. It is ready to strike a blow at something; and let it once realize what hand enslaves it, and the extent to which it has been robbed, and it will make short work of vested rights.

The danger is that in its blind and uncontrollable rage much that is good and pure may sink beneath it. The long prophesied war in Europe will not be a war between kings. "The trouble with Europe," said Louis Kossuth, "is that bayonets are beginning to think."

In our own land the same forces are at work, and inasmuch as we are more intelligent and everything moves here with accelerated pace, the interests at stake and dangers involved are vastly greater.

One chief reason why American labor is more intelligent and efficient than foreign, is because it is better fed. It is better fed, because here the man who holds the plow usually owns the soil he tills and the house he dwells in. The man who keeps the store owns the ground under it. At least this is still true in all our prosperous communities and thriving villages, where inequalities of wealth have not yet developed.

This condition of affairs brings prosperity so long as land is cheap and there is enough for all. Yet, even here the seeds of injustice are already sown, for as soon as population increases and the village broadens into a city, the men who chance to own the best sites have reaped an advantage possessed by none of the others, and even at their expense, and, gradually, as the land is all appropriated, the large landholder, or those who own the best sites, will devour the smaller ones. Then every fresh cargo of human

freight imported from Europe raises the value of land, while pressing down the price of labor.

Already in our large cities we find conditions similar to those in Europe. Here, a large majority of the people have no part or interest in the soil upon which they either dwell, trade or labor; yet it is here that land possesses the highest value; and the more labor toils, the faster the houses multiply, and stores increase, the higher rises the value of land, and thus increases rent; till thicker and faster drop the showers of gold into the coffers of those who have inherited, or long owned the land; and after the rent is paid, how small the margin left for both labor and capital—at least capital that is not a monopoly. Had the labor of the landlords alone enhanced the value of the land, and had their value risen in proportion to their labor, there could be no objection to their taking the increased rent. But this land value was the direct result of the increase in population and production of the whole community. That which the growing community produces, collectively, should not be given to a few but to the whole, thus returning to both labor and capital all that they produce.

The strong, intelligent middle class are slowly but surely being swept either to one extreme or the other the very rich—or the very poor—and when inequality of wealth once commences, its advances are gigantic.

Already, 'tis said, the railroads of this country own land enough to make six states the size of Iowa. Add to this their valuable terminal in every city, their right of way across great states—a right the sovereign people of each state should guard as jealously as they guard their right to the ballot—put six railroads with their right of franchise in the vest pocket of one man, and along with them private property in land enough to make one state the size of Massachusetts, and though he never sets foot inside a caucus, he can control legislatures and dictate terms to both labor and capital.

We hear much talk about the "miserable foreigner" and pauper labor of Europe coming here to upset our free institutions, but with our broad lands so rich in materials for the production of all kinds of wealth, what we need most is labor, provided it can have easy access to land.

Our danger lies, not in the poor man, except when robbed of his birth-right, and he is forced into industrial slavery; then the power of money can, by taking advantage of his need, hurl him with full force against our democratic institutions, or against any industry it desires to control.

It is the very rich, as well as the very poor, who are the dangerous classes in a republic.

Stop land monopoly; give the foreigner a chance to feed and clothe him self, surround his children with free schools, and we can absorb all the honest, healthy labor that can find its way to our shores; everything except human freight, sent here by the governments of Europe, or brought over by the monopolists.

But there are forces at work to-day, which if permitted to continue, will soon be master; and that is the power to control the land, and call it wealth, allowing labor no share in it, except the right to toil.

To mothers, holding little ones to their hearts; to fathers, guiding the tottering steps of those dearer to them than life, comes the question, whether these dear ones, have not an equal right with all others to the land whosoever God has placed them? If their lines have fallen to them in pleasant places, and they chance to inherit more than their share of this planet, which path in life would be the ideal one?

That their days be spent in active idleness, consuming the labor of others; their pride fostered by the thought that they are above "the common herd," and have no concern for suffering humanity, save to make charity a pastime, life an ostentation, and religion a mockery; or rather that they pattern their lives after Him, who so loved humanity that He gave His life for it?

Looking at His radiant example, would they not prefer that their children should so love their fellows, as to willingly share with them in the bounties God has given so liberally to all, to the end that a higher, nobler civilization might be born, where none need want, and where labor be made a healthful, pleasant exercise, and not a weary toil.

Not by dividing the land among all equally, for that would be unjust, some parts being more valuable than others; not by nationalizing the land, for that would be unsafe, giving too much power into the hands of government, but by taking for the use of the community the annual rent which is created by the growth of the community, or to use a phrase that has much charm for all who understand its full meaning and scope, by applying the single tax.

Already such a civilization as has been described awaits us, is even now being born. On which side of this great question shall we array ourselves? On the side of the oppressor or the oppressed; the side of slavery or freedom; of inequality and tyranny, or of equity and justice?

THIS IS THE REMEDY.

Baltimore (Md.) Critic.

Here in Maryland we have thousands of acres untouched and uncultivated. Why? Somebody owns it, certainly, and the tax upon it is so small that these land gentry can afford to pay it and hold on, hoping for a speculative rise, instead of either going to work on it themselves or releasing it to others who would work it, if it were only free from rent to the insensible landlord, and they would not be fined by the Government for being industrious. Single-tax on land values would cure all this. It would put such a small tax on agricultural lands, and at the same time relieve the farmer from all other taxes on improvements, and clothing, and articles of consumption, that men would have no occasion to rush out to the wild lands of the West, leaving behind them states half cultivated and cities only half built up with houses.

DRUNKENNESS AND POVERTY.

London Post.

Charles Booth, who has recently published the results of his statistical studies of pauperism in London, finds that drunkenness is responsible for a comparatively small part of the pauperism that has been ascribed to it. Only 13 per cent. of the pauperism of London, he says, can be traced to the abuse of liquor.

IN VICTORIA.

FREDERIC I. MODKISS.

MELBOURNE, VIC., July 9.—At the annual general meeting of the single tax league, of Victoria, the following were re-elected to office: Max Hirsch, president; A. C. Nichol, secretary; John Brunton, treasurer. A letter-writing corps was inaugurated, and has begun its work.

In view of the coming municipal elections we are obtaining signatures to requisitions to the various mayors for the use of the town halls for meetings to consider the question of local taxation. The Progressive Political League, in their new municipal platform, have for the first plank that taxation shall be levied on land values irrespective of improvements.

Protectionism is, in Victoria, a peculiar and perplexing doctrine to study. During the last six years we have borrowed from England eighty million dollars. The loans, as the customs returns show, arrive in the form of goods—no gold coming here. On these goods duties are levied to the extent of about 15 per cent. ad valorem (a moderate average). The increase in the customs revenues excites pleasure, but the protectionists, not caring to see such wealth coming to their shores, call for yet higher duties—some for prohibition, to keep out what they have borrowed. The borrowing continues, however, last week the government here successfully raising in London ten million dollars, and the city of Melbourne is endeavoring to obtain a like sum. They find it necessary to borrow, but they do not need gold (they export it), and they object to goods. An individual acting thus would be pronounced insane.

The condition of the workers here is something shameful. The pressure long ignored, even denied, has so increased that the government has yielded to the extent of opening a labor bureau and recording the names of the unemployed. Olympia, a disused public hall, was engaged some weeks ago. It is thronged daily with thousands of able-bodied men, who having already registered their names hang around in an apathetic way waiting to see if any calls for labor will be posted on the blackboards. About 10,000 names are already enrolled, but the daily file of men awaiting their turn to register shows little signs of diminution.

Columns in relation to the distress fill the papers, relief meetings are being convened, soup kitchens and shelters abound, and bills everywhere announce entertainments, etc., for the benefit of the "starving and destitute unemployed of Melbourne." At a store last week 1,000 loaves were distributed free. There is no lack of charity nor kindness, yet despite this, through the principal streets recently a dismal procession of misery-stricken out-of-works wended its way, the honorary escort to the funeral of a woman who had died of starvation. As bad as this, perhaps, is the fact that in the national schools a collection is being taken up among the children of the land to assist to provide food and shelter for their workless elders.

Though, as a prosperity provider, protection has proved such a failure, there are men here so blind that they are still enthusiastic in its advocacy. But there are others here, the single taxers, who are sworn to fight against further bonds, and who will not cease smiting till every fetter is stricken from the God-like form of industry.

COMPENSATION.

A. C. SEKELL.

It is an undeniable fact that the one great, overwhelming objection to the single tax is, that it would destroy existing land values. All other objections are as nothing compared to this, and it must be met in a way satisfactory to practical men. While to the far-thinking single taxer, who sees ample compensation in an improved condition of society, the objection has no weight, to the ordinary thinker it may serve to completely bar all further examination of the subject. Hence, argument on this point may be of great use. Stated in the briefest way, this fundamental objection to the single tax—the one whereon will be fought the great and final battle for equal human rights—is this: "It will destroy existing values." Here, in five words, we have the gauge of battle, the most portentous that the world has ever known.

It may be a point gained to know that this objection, as to the destruction of existing values, applies with equal force to all inventions, all social progress, all discovery of new methods.

Our opponents must concede two important facts—first, that social progress involves the continual destruction of existing values; and second, that society has no thought of compensation for such destruction of values.

Thus, a new steam engine may drive all existing engines into the scrap heap; the inventor of the wire nail machine destroyed vast sums that were invested in machinery for making cut nails; while new processes for making steel are driving the iron industry into ruin. But society is without mercy, and knows no thought of compensation. It must be clear to all that here is a great law, a fixed fact, in view of which it is just as illogical to condemn the single tax because it would destroy existing land values, as to condemn railroads because they destroyed the value of stage routes.

A NEW INDUSTRY.

O. E. GARST.

A new industry, in which many a poor man, if he be black, and ugly, and sly, can find employment, has been started. It is non-productive labor, but has its value in being distributive labor.

An eye-witness described it as follows: A darkey takes a piece of canvas about ten feet square and suspends it in the air by two corners, cuts a hole in it so that he can put his head through it near the middle, but low enough down to allow him to stand on the ground and move about a little.

A basket of rotten or stale eggs is placed twenty yards in front, and a crier stands there calling out, "Three shots at the nigger's head for five cents." "Try three throws at the nigger, only a nickel!"

The guests step up in rapid succession and fire at the head—the black

man dodges most of the shots—and, strange to say, the eggs as a rule do not break, but can be used again. Sometimes the thrower grows angry because he cannot hit the jolly African, and nickel after nickel goes into the slot.

Occasionally an egg breaks on the woolly head, but the victim smiles on and stands the stench, for by this means he is able to support life, and perhaps buy food for his family.

There is a good deal of money made at it at country fairs. As there is no patent on it, the process cannot be monopolized, and is open to all such despised people as "niggers," "John Chinamen," "Dagoes," etc. The danger is that sharp competition will bring the rate down to three shots for a cent.

Such is "life with the lowly!"

SINGLE TAX NEWS.

The Single Tax is a tax on land, regardless of its improvements and in proportion to its value. It implies the abolition of all other forms of taxation, and the collection of the public revenues from this source alone. It would be **CERTAIN**, because land values are most easily appraised; **WISE**, because, by discouraging the withdrawal of land from use and encouraging its improvement, it would expand opportunities for labor, augment wealth, and increase the rewards of industry and thrift; **EQUAL**, because every one would pay taxes in proportion to the value of the land, of right the common property of all, which he appropriated to his own use; and **JUST**, because it would fall not upon labor, enterprise, and thrift, but upon the value of a special privilege. It is more fully explained in the Single Tax Platform in another column; and in "Program and Poverty," by Henry George, every point is discussed and every objection answered.

The underlying principle of the single tax—that the earth belongs equally to all, and that the best way to secure substantial justice is to tax the occupant an amount equal to the yearly value of the land—is sound.—Journal of the Knights of Labor, September 24, 1891.

We have no hesitation in declaring our belief that the ideal taxation lies in the Single Land Tax, laid exclusively on the rental value of land, independent of improvements.—New York Times, January 10, 1891.

The best and surest subject of taxation is the thing that perforce stays in one place: that is land.—New York Sun, August 26, 1891.

Every one of these taxes [on commodities and buildings] the ostensible taxpayer—the man on the assessor's books—shifts to other shoulders. The only tax he cannot shift is the tax on his land values.—Detroit News, November 1, 1891.

The Bee does not say that it will never be a full-fledged single tax advocate. It believes in it in theory now; it pauses only on the threshold of doubt as to the expediency under existing circumstances.—Sacramento (Cal.) Bee.

The products of individual industry should remain at all times untaxed. Take the annual rental value of land without regard for improvements, no matter what it amounts to. The community could put this fund to better uses than the individual landlords.—St. Louis Chronicle.

PROGRESS OF THE MOVEMENT.

And now comes the aftermath in Hyattsville. Mr. Ralston writes: "Hyattsville—first in location, first in reputation, and first in the hearts of the single tax men!" This is the heading of a circular advertisement issued by E. M. Burchard, who conducts "The People's Store" in our town, and who is the People's party candidate for Congress from the Maryland Fifth Congressional District. It is one of the evidences of the hold single tax has taken upon our people.

Another evidence was afforded last Thursday night, when a public meeting was held to perfect the organization of a single tax club. Over fifty were present, and thirty-eight signed the roll, the officers being M. H. Kearney, president; Charles Taylor, vice-president; L. A. Shiner, secretary, and F. E. Bankhages, treasurer. Among those who joined were about a dozen colored men, who realize that ours is a fight in which they are vitally interested.

The single tax men are highly pleased with the outlook for the future. Among the minor incidents to be noted is that although before our experiment commenced, a stock, though not a thoughtful, argument against the single tax was, that the added burden of taxation would go to increase the selling price of land and render it impossible for a poor man to be a land holder, this contention has absolutely been abandoned in the face of even our limited experience. Large holders say nothing about any supposed power to increase their selling prices, but mourn that if the principle goes far enough they will be compelled to sell at any price. This is one of many illustrations among us of the shallowness of the arguments used against the single tax, and how easily practical experience disposes of them.

Since the acknowledgments made in last week's STANDARD we have received and give thanks for the following contributions toward the Hyattsville law suit: R. W. Weeks, Pocantico Hills, N. Y., \$5; John R. Waters, 86 Worth street, New York City, \$10; Thomas Turner, Baltimore, Md., \$1.

IMPORTANT ACTION OF THE CARPENTERS' CONVENTION.

We learn from Alfred J. Wolf, of Brooklyn, N. Y., that Thomas P. Ryan, one of the most ardent and active single taxers of that City of Churches, has just returned from St. Louis, where he went as a delegate to the Carpenters' convention. He is enthusiastic over his reception by the single tax men of St. Louis, who made his stay very agreeable. He thinks that the cause is very much more prosperous in the West than in the East, and reckons a greater body of outspoken adherents.

Mr. Ryan presented the following resolutions, which were adopted by the carpenters, after a severe struggle, by a vote of forty-five to forty-two:

"WHEREAS, The condition of affairs at Homestead, Penn., and at Cœur d'Alene, Idaho, indicates that organized labor is threatened with the most serious attack that it has ever been called upon to face, and

"WHEREAS, The wrongs which have compelled labor to unite for self-defense, are the effects of laws which tend to create monopoly, and vast individual fortunes, leaving to labor but a bare subsistence; and

"WHEREAS, The only permanent remedy for this injustice, and the sole method of restoring peace and good will between employers and employed, consists in abolishing special privileges, and securing equal rights to all, and

WHEREAS, The underlying cause of monopoly and special privilege is the private ownership and conclusive control by individuals of all those bounties which nature has provided for the use of all men, and of those benefits which arise from the general progress of society:

Resolved, That that this convention declares itself in favor of totally abolishing taxes and all other restrictions upon industry, and of raising all revenues for the maintenance of government, local, state, and national, by a single tax upon the value of land; to the end that the field for the employment of labor be widened, thereby increasing the demand for labor and rendering the distribution of its products more equitable.

INDIVIDUAL WORKERS.

We are frequently in receipt of letters urging us not to suppose that the locality of the respective writers is dead, in a single tax sense, because no important news comes from it. Here is an extract from one, written by a prominent railroad official in a western city, which is a type of many others:

I am carrying on a kind of a literary business on a small scale—sending papers and books, and writing an occasional letter to a man whose name comes up in the newspapers in connection with some sentiment, saying, or work of his that would indicate that he is a man likely to be attracted or interested by the principles we want to make known.

This kind of work is making a deep impression, which at an early day will be seen of all men.

PEOPLE'S PARTY WORK ON THE PACIFIC.

Judge Frank T. Reid, formerly of Tennessee, but now of Washington, has been nominated for Supreme Court Judge by the People's party of the latter State. The single tax men of Washington are divided, some of them having gone over to the People's party, where they are working to substitute the single tax for the socialistic schemes of that party. Many of the single taxers who are working with the Democrats are gaining prominence, and some of them are sure to be on the Democratic ticket for the legislature.

SINGLE TAX LETTER WRITERS.

Divisions A and C—Rev. George Williamson Smith, D. D., Trinity College, Hartford, Conn. President of this college. Declared in his baccalaureate sermon at the Episcopal Divinity School, in Cambridge, in June last, that there was no social question where Christianity was not, that, therefore, Christians "must settle the question, and that clergymen, whether they desire it or not, must face the issue."

Division B—Mrs. P. E. Hammond, 127 North Union street, Burlington, Vt. Is interested in political and social questions, and desires to give her support to the right.

Division D—A. A. Orcutt, 14 Sumner street, Rutland, Vt. Is inclined to the single tax, but needs to be brought out.

Division E—Arlo P. Beers, 239 Loomis street, Burlington, Vt. Young democratic lawyer who is against the tariff.

Divisions F, G, and M—Rev. Elmer E. Willey, 3510 Harper street, St. Louis, Mo., in a letter to the Post-Dispatch, St. Louis, August 11, regrets the fact that less than one-eighth of the wage-earners of St. Louis attend church, and asks the following questions: 1st. Is it true that non-attendance at religious services is on the increase among the laboring class? If so, why? 2d. What objection, if any, would an employee have to attending a church that his employer attended and helped to support? 3d. Do the wage-earners believe that the churches of to-day are run in the interest of capital and capitalists, and if so, what reason have they for such belief? The ethical side of the single tax should especially be touched upon in letters to Mr. Willey.

Divisions H and J—Mrs. Mary T. Lathrop, Jackson, Mich. A prominent W. C. T. U. worker, and is interested in other reforms which bear upon the temperance question.

Divisions I and N—S. W. Chapman, Elgin, Ills. Influential Democrat. Knows but little of the single tax, but is unprejudiced.

Division K—G. R. Hatcher, 16 McCallie avenue, Knoxville, Tenn., has recently heard of the single tax and is much interested.

Divisions L and O—Rev. F. O. Holman, pastor Hennepin avenue M. E. Church, Minneapolis, Minn. Mr. Holman knows but little of, but might be interested in the single tax, and, from his position, could do much service.

New York, O. Box 471.

MARIAN DANA MACDANIEL, Secretary.

NEWS OF THE WEEK.

DOMESTIC.

Free miners at Tracy City, Tenn., took nearly 400 convict miners from the Tennessee Coal and Iron Company's mines and stockade, sent them by rail to prison and burned the stockade, after having carefully taken to a safe place the moveable property of the company. At Inman 222 convicts were taken from the mines in the same way, but the stockade was not burned, as to burn it would have been to destroy a neighboring railway bridge. The companies have appealed to the Governor.

About 400 of the Erie, the Lehigh Valley, and the Buffalo Creek switchmen, in the yards at Buffalo, have struck for a reduction of hours from twelve or more to ten, and the burning of many freight cars is charged upon the strikers, though they say that it is probably the work of tramps.

A railway train brought from San Francisco \$20,000,000 in gold coin to the New York sub treasury. This is the largest transfer of coin ever made in the United States.

FOREIGN.

The British Tory Cabinet has resigned upon a vote of want of confidence, carried by a majority of forty, and the Queen has asked Mr. Gladstone to form a Cabinet. Mr. Gladstone will be First Lord of the Treasury and Lord Privy Seal. Lord Brassey will be Viceroy for Ireland.

Arab slave catchers in the Congo Free State are reported as in rebellion against the attempt of the whites to suppress the slave trade.

Cholera is spreading in the East, and westward. It has greatly increased in Asia Minor.

It is reported from Paris that the difficulties of long distance telephoning have been overcome, and that it will shortly be possible to telephone from New York to the great European cities.

United States Consul Ryder, at Copenhagen, confesses that he has swindled many persons, and induced his wife to commit perjury in his defense.

LABOR PRODUCES NOTHING.

Of the book of the English Liberty and Property Defence League, "Property in Land," by J. C. Spence, the London Personal Rights Journal says:

Mr. Spence cites Mill's exposition of the function of labor, takes it as an "elaborate proof that labor cannot produce anything, while nature produces everything," and endorses it in this sense—at which no one would have been more astonished than Mill himself. But, if everything is nature-produced and nothing man produced, what ethical foundation is left for property, or—at least—for unequal property? Mr. Spence's theory of production—which, we can assure him, is his own, not Mill's—would, if true, be a very good basis for communism; for, if no man does more than any other to bring wealth into existence, on what ground can he be entitled to a larger share?

Our essayist's answer to this question is that "the basis of property is not the securing to each the produce of his labor—for labor produces nothing—but the acknowledgment of priority of claim." This is our old friend "first come first served" and "the devil take the hindmost." To those who belong to the "haves" and are somewhat cynical to boot, it may serve; but if this is the groundwork of private property, let us have no sanctimonious nonsense about "Thou shalt not steal." "If you floggee, floggee; and if you preachee, preachee; but no floggee and preachee too."

To say that "labor produces nothing," is to say that wealth would exist as it exists now were labor not exerted. Does Mr. Spence believe this? Does any person outside of a lunatic asylum believe it? And still on this preposterous assertion is built his—Mr. Spence's, not the lunatic's—argument that the right to property in the raw material of the globe and the right to property in produce are indistinguishable and inseparable, and should be treated alike in law and practice. If this is the way in which their property rights are defended, landowners may well exclaim: "Save us from our friends!"

A TRUE INDICTMENT.

The Springfield Republican calls attention to the fact that Andrew Carnegie has "had other ways of building himself up in riches at the expense of others," aside from "the help given him by the National Government through a high tariff to ward off foreign competition and thus through combination to choke domestic competition." It refers to his secret arrangement with the Pennsylvania railroad for special rates, of which it says:

This is a method of getting wealthy at the expense of others, not unknown to many another great fortune accumulated in this country in the last twenty years. As we have before remarked, you cannot examine closely into the means by which these undue accumulations of wealth were made, without finding at the bottom, in almost every case, a special privilege conceded by law or taken in spite of law. Railroad discriminations have been a fruitful source of these gross inequalities in wealth distribution which now agitate society and call out people's parties. And Andrew Carnegie here, as in the case of federal tariff discriminations, appears to be an entirely natural creation. We have no doubt at all that the money thus taken in special rates from the Pennsylvania railroad's treasury—or rather from the pockets of the road's other patrons, and of the men who may have sought without special rates to compete with Carnegie and the favored ones in their business, only to be crushed in financial ruin—will be spent in a praiseworthy way, in accord with the principles of "the gospel of wealth." But that unfortunately cannot right any injustice done in the way of its acquirement. What we need to-day is less preaching of the gospel of how to dispose of large accumulations of property, and the application of more gospel in the acquirement of huge fortunes.

ORGANIZED REBELLION AGAINST GOD.

Gen. James B. Weaver.

Think of the barbaric savagery of a system which permits a single generation to appropriate to itself the whole planet upon which it lives, in stead of all who are to come after them? Is it any wonder that we hear of conflicts between capital and labor—of conflicts between those who have appropriated the earth and those who have been excluded from its occupancy and its blessings? * * * The child who is born while we are penning these thoughts, comes into this world clothed with all the natural rights which Adam possessed when he was the sole inhabitant of the earth. Liberty to occupy the soil in his own right, to till it unmolested as soon as he has the strength to do so, and to live upon the fruits of his toil without paying tribute to any other creature, are among the most sacred and essential of these rights; and any state of society which deprives man of these natural and inalienable safeguards, is an organized rebellion against the providence of God, a conspiracy against human life, and a menace to the peace of the community.

THE LAW OF SUPPLY AND DEMAND.

In a remarkably interesting article in the New York Sun, showing that the fall in the price of silver relatively to that of gold is due not to demonetization of silver, but to the fact that the supply of silver has nearly doubled while that of gold has been stationary, Matthew Marshall makes this illustration of the operation of the law of supply and demand when not interfered with by statute law:

How closely tradesmen who deal in milk, butter, eggs, groceries and other articles of daily and general use learn to regulate their purchases by the demands of their customers has often been made a subject of remark by writers upon political economy, and very justly. That a great city like New York, for instance, should daily get just so much as it needs and no more of food, drink and fuel, without waste and without scarcity, is indeed a marvelous illustration of the perfection with which human beings learn to adapt themselves to circumstances. We scarcely ever think of it except when by some unusual combination of circumstances like the riots of 1863, or the blizzard of 1898, the machinery is deranged and our comfort interfered with. * * * Not a year has past in my business life that I have not heard complaints from one or more of my friends of dull trade and a want of sufficient demand for their goods to make a market for all of them. It is impossible that it should be otherwise. Even in the case of the necessities of life which I have mentioned as an example of the most perfect working of the natural law on the subject, some dealers every day get "stuck" more or less with unsold goods, and have to give them away or let them spoil on their hands, and when it comes to commodities, the demand for which, as for instance that for clothing, is governed by fashion or by the weather, or like that for wines and cigars, by the pecuniary condition of their purchasers, the peril of such mishaps is greater. * * * To complain of these fluctuations is as silly as to complain that the weather of one year is not exactly like that of another year, or that the temperature and the sunshine or rain of every day of every month do not correspond to those of the corresponding day and month of the year before, and may not be counted upon no more to recur the year following.

LETTERS TO THE EDITOR.

—Captain John Codman writes from Soda Springs, Idaho: I read in the New York World that my old friend, Watson R. Sperry, has been rewarded for turning his coat, by the diplomatic position of Minister to Persia. I do not deny that a man has a right to turn his coat. Perhaps Sperry thought it really looked better on the wrong than on the right side, but when he first tried it on that way it must have pinched him awfully. The Free Trade Club, of New York, was inaugurated at the time that Mr. Sperry was managing editor of the Evening Post, and he was one of its most enthusiastic supporters. All at once there came a business opening for him in the editorship of the Wilmington (Del.) News, but in order to be availed of it required an entire change of politics. Mr. Sperry may possibly have, since he assumed the chair, been really converted to the Republican faith, but he must have needed a great deal of schooling. True, we read of sudden conversions, but I hardly think that Sperry's was one of them.

Some years ago, at a dinner of the Brooklyn Reform Club, Mr. Beecher introduced David A. Wells after this line: "At the last dinner you listened to the address of Mr. Kelly, the great advocate of protection, from Pennsylvania; and he told you how he had formerly been a free trader, whereas he is now a protectionist. Now, to-night, you will hear Mr. Wells, who was once a protectionist, but is now a free trader. These two distinguished gentlemen have met half way; that is to say, Wells, in going up, has met Kelly coming down." If Sperry met any converted Republican on his way up, his own descent was so rapid that he could not have recognized him.

—J. H. Sheets writes from Hartford, Minn.:—Minnesota is usually included among the states in which land values are assessed separate from improvements thereon, and Mr. Buell, in his article on "Equitable Taxation," assumes this to be true. But under our laws it is true only in a modified degree. In villages, and probably in cities also, where improvements consist almost entirely of structures, the assessment of site value and improvement value approximates to the single tax idea; but in the assessments of farm property, the figures of the state auditor's report are misleading. "Structures" are only a part of improvements on agricultural land, and in sparsely settled districts, like the one in which I live, only a small proportion. I find that in my county (Todd) good unimproved land is valued at three dollars an acre, and in the assessment of farms two dollars an acre is added for all lands in cultivation. The law does not provide for the separate assessment of "land" and "improvements," but "land" and "structures" thereon. Thus the farmer who owns 160 acres of land, all under cultivation, pays an assessment of \$800, while the owner of an equally valuable quarter-section of unimproved land pays taxes on \$480. The exemption from taxation on the frontier farmer's unpainted, unplastered house and log barn or "dug-out" cannot be made to appear as a great relief. In all discussions of the single tax among the farmers of Minnesota, it will be well to keep this fact in mind when resort is had to statistics to prove the benefits of the single tax.

LET THE REPUBLICANS CIRCULATE IT.

San Francisco Star.

The Call has discovered how to vanquish free trade. In an article containing rather more than the usual number of lies to the line, it says: "The circulation of Henry George's argument will help the Republican more than the Democratic party."

This was said with reference to the Congressional Record extra containing Henry George's "Protection or Free Trade?" and yet there is no intimation that the Call is largely engaged in distributing that Republican vote-making document.

THE BURNING PROBLEM.

Greymouth (N. Z.) Argus.

The land question is destined to become the burning problem of the age, thanks to Henry George's great work, "Progress and Poverty." The storming of the old order of things may come even very much sooner than any of us at present dream of. The electric light of knowledge and intelligence has been turned on, and observation, reflection and conviction must inevitably solve the problem. A few days ago we received a brochure entitled "The Law of Gavelkind vs. State Nationalization of Land," being a reply to Henry George and Wallace. The author is Mr. Coleman Phillips, a landowner of some sort in the Walrara, and somewhat given to dealing with large subjects.

PROTECTED AMERICAN SNAKES.

New York Times.

Among the storage passengers of the steamship Aurania who were landed yesterday on Ellis Island was Robert Lewis, a middle-aged Englishman. He was accompanied by his wife, and had with him four large snakes of the boa constrictor species. Lewis explained that he was a professional snake-charmer, and said he had brought the reptiles with him for exhibition purposes. Much to his disappointment he learned that he would have to pay an import duty upon the snakes. As he did not have the necessary amount of money, the snakes were held by the customs officers.

THE POLICY OF NEGATION.

Chicago Herald.

In his address before the Ann Arbor students Governor McKinley declared that the Democratic party's policy was one of negation. To the unthinking this may appear a serious political defect, but if by "negation" the major referred to the repealing of tariff and kindred laws the Democracy can afford to glory in the accusation. The primary causes of political and commercial crises have almost invariably consisted of a superabundance of laws, not a lack of them. To the expungement of class and sumptuary legislation from the statute books, before attempting to build anew, the Democratic party is committed by tradition and principle. It may be a policy of negation, but it is the only one through which the people can regain the liberties that have been abridged by the paternalism of the Republican party.

PERSONAL.

Albert N. Whittington, member of the Kansas Legislature for the Ninety-ninth Representative District, which comprises Lincoln county, was born in Newton county, Mo., January 16, 1855. In 1857 his parents moved to Gentry county, in the same State, where the father died the same year, leaving the mother with four children. The parents had accumulated a pecuniary start in life for them, amounting to about \$4,000, but this was nearly all lost by the mismanagement of administrators, aggravated by the exciting times at the beginning of and during the war. In 1861, or 1862, the widow married Louis Somers, of Page county, Iowa, and with them the subject of this sketch continued to live till he was about 16 years of age, being employed on the farm.

Up to this time he had been sent to school, but very little. He was not satisfied with that kind of life, and was somewhat ambitious to be educated. Accordingly he struck out for himself, with nothing of the world's wealth but a scanty supply of clothing. Working as a farm hand to earn his way, and attending school as he could, he took a common school course, and the first year of the college course at College Springs, Iowa. In 1880 he was married to Miss Lewis, and settled at Brookville, Saline County, Kan., in the employ of the Union Pacific Railway Company, and continued to work for that company till in August, 1885, when he took charge of the Brookville post office, being appointed postmaster under the Cleveland administration.

He never took any particular interest in political questions till the time of the commotion raised by President Cleveland's great tariff message, but from that time he has taken a deep interest in politico-economic subjects.

In 1888 he traded for a small farm near the town of Lincoln, the county seat of Lincoln county, and soon afterwards moved to it with his family and still resides there. During the next year the organization of the farmers began to be something of a movement, and Mr. Whittington joined the Alliance. He was very soon recognized by the members in his vicinity as an active and useful member, and when the present Congressman from the Sixth District, Hon. William Baker was elevated from the office of county lecturer to be the Alliance nominee for Congress, Mr. Whittington was chosen to fill the place made vacant. There were then about seventy-five local Alliances in Lincoln county, and he started to make the rounds among them, delivering a lecture each evening. Before he had visited half of the Alliances their county convention was held, and he was nominated as their candidate for Representative in the Legislature. He was elected by a majority of over 400, the total vote being only about 2,200. Two years previous the Republican majority was about as large.

In the Legislature Representative Whittington took a leading part and commanded respect in a high degree. He served on several committees, but was most prominent as Chairman of the committee to investigate charges of misdemeanors in office, preferred against Theo. Botkin, Judge of the Thirty-second Judicial District. He afterwards served as Chairman of the Board of Managers conducting the case of the State against Judge Botkin before the Senate, sitting as a Court of Impeachment.

On the 10th of February, of the present year, at a delegate convention of the Alliances of the Sixth Congressional District, he was chosen District Lecturer, and is now engaged in the discharge of that duty. His district comprises twenty-two counties.

Mr. Whittington possesses those rare traits of character that place some men at a great disadvantage in the scrambling business affairs of life, and are yet the most highly to be prized in public men. He can hardly be induced to contend for his just dues in a business matter, but is amply combative when it comes to the discussion of a matter of principle, and his tenacity to what he believes to be right is hard indeed to resist. After he was nominated for Representative, he was warned to touch lightly on the tariff question, and reminded that his county had voted by a very large majority in favor of protection only two years before. He declared he had not deceived anybody to get the nomination, and didn't propose to modify his course to curry favor with anybody, and went on with his war on the tariff, giving only passing attention to other questions. He is a natural leader among men in public affairs when there are subjects to be dealt with that appeal to a high sense of honor and justice, and his moral courage is a sufficient support.

His friend, William A. Garretson, who supplies this sketch, says of him, that he is one of the very few men in office who are, in the words of Thomas Paine, "honest enough to be bold, and bold enough to be honest;" and that as a single tax free trader he is doing a work that will make the world better by his having lived in it.

Thomas Williamson, principal of Williamson Classical School, Lexington, Va., says of Henry George: "The philologist may, from the derivation of Mr. George's name, recollect the fundamental maxim of the new political economy. George in Greek is derived from the word for earth or land and the word for work—a combination of land and labor. Mr. George's concise definition of wealth is the product of labor applied to land. So our St. George's name is an epitome of his philosophy."

Montague R. Levenson, Ph.D., who volunteered and served as leading counsel for the single tax commissioners, of Hyattsville, Md., in the law suit which has just been decided in their favor, mainly upon the grounds advanced by him, was formerly a practitioner at the bar of the District of Columbia, and later at the San Francisco bar. He studied law in London, England. When John Stuart Mill was living he counted Dr. Levenson



among his intimate friends, and it was at his side that Dr. Levenson pursued his studies in political economy. The services of Dr. Levenson in the single tax law suit are well appreciated by the single tax men of Hyattsville, as is his generosity in contributing them freely to the cause to which he is devoted. He is spending the summer at Merriewood Park.

Chas. O'Connor Hennessy, city editor of the New York Daily News, who is now enjoying a richly-earned vacation on the other side of the Atlantic, is the subject of a discriminating and interesting biographical sketch by James S. Hammond, which, together with a speaking "half-tone" portrait, appears in the Weekly Journalist. Mr. Hennessy has a state reputation as a promoter of co-operative building associations. He is also widely known as an advocate of the single tax, the importance of which to building associations he was the first to present.

ANOTHER CRY FOR THE SINGLE TAX.

Mascoutah (Ill.) Herald.

If the single tax system should be adopted, we would not now hear of half as many complaints about the unjust taxation of personal property. Take for instance East St. Louis this year. The assessor there has returned as money loaned out by its people the small sum of \$300. There is to-day \$500,000 loaned out by the citizens of East St. Louis. Therefore, we say, it would be a blessing to the people if nothing was taxed but land. Let personal property go untaxed, and the question of equalization of taxation will be solved.

THE MORBID MONOPOLIES.

Springfield (Mo.) People's Voice.

Land monopoly and land monopoly alone, drives the poor of Europe across the sea in the hope to find in "free America easy access to land." And the aristocrat of Europe has come to our shores as well as the honest poor, and has laid his fatal hand upon American soil to the extent of millions of acres, and is prepared, whenever the emergency comes, to introduce the scenes of Ireland. Landlordism, whether of foreign or domestic origin, "must go."

HONESTLY ENFORCING THE LAW.

New York Sun.

A Canadian customs officer distinguished himself a few days ago by assessing a Buffalo Sunday-school picnic party \$0.60 on ice-cream, which they took over into Canada as a part of their lunch.

PUBLISHER'S NOTES.

THE STANDARD is a weekly paper of sixteen pages, and is the leading single tax and free trade periodical of the world. Its subscription price is \$3.00 a year, payable in advance.

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THE HOUSEHOLD.

FOR THE SUMMER TABLE.

ALICE CHITTENDEN.

It is unnecessary to dilate upon the trials of the housekeeper in summer. Those of us who have families to cater for know them only too well, while those who have no such duties would rather forget or ignore them. The woman who can concoct or adapt a new dish that shall be nutritious, and at the same time pleasing, and as it may seem, is apt to be better appreciated than the one who can render Beethoven or Liszt, never so charmingly. To the woman who can do both, I mentally make my best bow.

I, for one, find soups (at least occasionally), as desirable in summer as in winter; but they must differ widely in flavor and construction. A delightful soup for a day when the mercury doesn't seem to know when to stop rising, is made as follows: Make two quarts of beef broth with two quarts of water and the ordinary meat soup vegetables, simmering it for four hours the day before. The next day, take off the fat, and bring it to a boil. Meantime, beat two eggs very thoroughly, adding a teaspoonful of lemon juice; pour the hot consommé very slowly into this, beating all the time. Serve at once, without returning to the fire.

It may be objected that soups are troublesome, but the old adage "No gains without pains" is never more true than when applied to house-keeping. One can not live without bread, which must be baked twice a week in summer, and on these days it is almost no trouble to make stock sufficient to last two or three days. People of moderate means who do not serve course dinners will find it a nice change occasionally to make the soup the principal part of the dinner, merely adding some cold meat with raw tomatoes or a salad, with a dessert of fruit.

Cooking homilies are too often discouraging to young housewives, who feel that they are expected to attempt the impossible, and instead of being helped they become hindered. In these talks with the readers of THE STANDARD new dishes will from time to time be discussed, which, either from the expense or trouble attending their manufacture, are not intended to form part of the daily bill of fare. Every woman, however, likes to have at her command certain unusual dishes which she may bring forth upon certain occasions.

Corn soup is very nice, and for those who have their own gardens, a very cheap soup. Take a sufficient number of ears of corn to make a pint of grated corn, and grate off the kernels with a coarse grater; boil the cobs in three pints of water for half an hour; remove them, put in the corn, and let it boil twenty minutes; then press through a sieve, and return to the fire while you rub together a tablespoonful of butter with two even tablespoonfuls of flour; stir this into the soup, add one pint of boiling milk, season to taste, and serve at once. This soup is increased in richness by using veal or chicken stock instead of water, and if you have the bones of roast veal or chicken it is all very well to do so, by using cream instead of milk or by adding at the last the beaten yolks of two eggs. It is, however, very good in its plainest and least expensive form. Cayenne and salt are the seasonings most generally used, and thin wafer crackers are passed with it instead of bread.

A cold tongue is a good standby in summer. Cut in very thin slices, each overlapping the other, on a large platter, with a Tartare sauce in the centre, garnished about the edge with pink button radishes or Masturtium blossoms, or curled green parsley, or cool cressies; it is the very poetry of a supper dish for a hot day. As a Tartare sauce is one of the best dressings for cold meats, it may be well to say that it is made by adding a tablespoonful of capers, one minced gherkin and three minced olives to a half pint of Mayonnaise, which was treated of in the article on salads. A twenty-five cent bottle of capers will last a family of six for sauces and salads for six months, and are therefore not costly. Olives are not strictly necessary in a Tartare sauce; you may use shallots or young onions instead, or it may be made with three tablespoonfuls of finely minced gherkins alone.

The finest bits of cold tongue can be used. Shaved tongue added to a salad is most excellent. For a breakfast dish chop fine the pieces of

tongue that will not make nice slices; to each half pint of the tongue add the beaten yolks of two eggs and a little mustard and cayenne; stir over the fire until the eggs are cooked, and spread on buttered toast. Minced ham used in this way makes a good hot-weather breakfast relish.

While speaking of sauces for cold or boiled meats, I must not forget the following: Mash the yolk of a hard boiled egg smooth with a teaspoonful each of lemon juice and browned flour and half a teaspoonful of curry powder; add a tablespoonful of Chili sauce, the grated rind of half a lemon, a teaspoonful of butter and a gill of gravy. Stir over the fire until quite brown and thick, seasoning with salt, pepper and mace. One of the famous dishes of a certain New York club is nothing more than broiled birds or grilled bones, laid on toast spread with this sauce. The hot plates upon which they are served are rubbed with a cut onion, and a glass of wine is used in making the sauce.

A beef's heart costs ten cents; corned it makes a valuable addition to the summer larder. Wash it well to free it from clotted blood, trim out the large muscles and rub thoroughly with salt. Make a brine strong enough to float an egg and put the heart in for two days. Wash well, put over in plenty of cold water and simmer slowly for three hours. An hour before it is done, add a small onion stuck with several cloves, a bay leaf and a bit of mace. Let it cool in the water. Slice very thin, garnish with cressies, and with sliced raw tomatoes it makes a most tempting and wholesome supper. Either of the above sauces may be served with it.

A calf's heart, boiled without corning, and sliced very thin when cold, is nice with currant or any sour jelly, or spiced fruit as an accompaniment. For a breakfast dish hash it in small pieces, but not too fine; make a brown sauce with butter, browned flour and water, or, better still, gravy or stock; season it nicely and spread over buttered toast. Eggs poached in a thin gravy accompany this dish delightfully.

Johnny cakes, the real Rhode Island Johnny cakes, are a tasteful addition to a summer breakfast, lunch or supper table. For a family of six take seven heaping iron tablespoonfuls of corn meal; throw in a teaspoonful of salt and pour over boiling water, stirring meanwhile until the mixture is of a consistency that can be molded and patted into small round cakes, half an inch thick. Put a piece of lard or dripping half as large as an egg into a pan, and when very hot lay in the cakes, but transfer the pan at once to a more moderate fire, as they require to cook rather slowly. When a golden brown on both sides, set the pan in the oven for a few minutes. Serve very hot on very hot plates. Try them with broiled ham.

UNEARNED INCREMENT.

PARAGRAPHS.

When you come right down to the facts in the case, it's the loose-fitting straw hat that shows which way the wind blows.—Texas Siftings.

Jinks: "Boarding in the country, now, eh? What do you do with yourself evenings?" Winks: "Some nights I sit outdoors to keep cool, and other nights I go to bed to keep warm."—New York Weekly.

Miss Athenia Hubbs (of Boston): "Here is an advertisement: 'Wanted—a literary man of fine culture, and high attainments, to go to St. Louis.' I wonder what they want of him?" Mrs. Hubbs: "I presume they wish to see one."—Puck.

Teacher (illustrating angles): "The original inhabitants of New York lived along the rivers, and laid out the first streets at right angles to the water fronts. Do you understand that?" Pupil: "Yes'm." Teacher: "But the water fronts were not parallel. They met at a point forming an acute angle. Do you understand that?" Pupil: "Yes'm." Teacher: "Now, what was the result when all these streets finally met?" Pupil: "New York."—Good News.

I go for all sharing the privileges of the government who assist in bearing its burdens, by no means excluding women.—Abraham Lincoln.

The late Baron de Rothschild once took a cab to his offices, and, on alighting, tendered the proper fare. The cabman received it, but kept his hand open, and looked at the money significantly,

which caused the Baron to inquire whether it was not right. "Oh, yes," replied the cabman, "it's quite right; but your sons usually give me double." "They do, do they?" was the Baron's reply. "Well, they have a rich father, and can afford it; I have not."—London Society.

Mrs. Manhattan (speaking to a young widow from Chicago): "Your mamma is truly remarkable for her poise, Mrs. Livewait." Mrs. Livewait: "Oh, thanks. Yes, mamma is no slouch at pastry. Her minces and lemons are really delicious."—Yenowinne's News.

"Were you at the seashore last summer, Polly?" "Only for a day." "Did you bathe?" "No; somebody else was using the ocean when we were there."—Harper's Bazar.

Cholly (recounting his experience): "Weally, that girl is awfully clevah, y' know. Why-aw-before I could-aw-get my mind made up to pwo-pose, y' know, she had aw-already declined me."—New York Herald.

"Spengle declined absolutely the nomination for the presidency." "Why?" "He said he had started in life as a messenger boy, and became confirmed in habits then formed. He can't run."—Boston Post.

"Do you think those shoes are worth mending?" "Vell, yes, if I sole and heel tem and put new uppers on tem. The strings are still goot."—Leather Dealer.

"This won't do!" exclaimed Mr. Scadds, as he held up his son's heavy tailor bill. "But it is due, father," replied the unhappy youth.—Smith, Gray & Co.'s Monthly.

"What do you ask for this article?" asked a gentleman of a pretty shop girl. "Fifteen shillings, sir." "Aren't you a little dear?" said he. "Well," she replied, blushing, "all the young men tell me so."—The Fina.

Jeezon: "Did you ever see a man rob himself?" Gason: "No. Did you?" Jeezon: "Yes; I just saw a butcher steel his knife before cutting a steak."—Comic.

HYMN OF FREEDOM.

Emerson.

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

Think ye I made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?

My angel—his name is Freedom—
Choose him to be your king;
He shall cut pathways east and west
And fend you with his wing.

I will divide my goods;
Call in the wretch and slave;
None shall rule but the humble,
And none but toll shall have.

I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a state.

And ye shall succour men;
'Tis nobleness to serve;
Help them who cannot help again;
Beware from right to swerve.

I break your bonds and masterships,
And I unchain the slave;
Free be his heart and hand henceforth
As wind and wandering wave.

I cause from every creature
His proper good to flow;
As much as he is and doeth,
So much he shall bestow.

But, laying hands on another
To coin his labor and sweat,
He goes in pawn to his victim
For eternal years in debt.

To-day unbind the captive,
So only are ye unbound;
Lift up a people from the dust,
Trump of their rescue, sound!

Pay ransom to the owner,
And fill the bag to the brim.
Who is the owner? The slave is owner,
And ever was. Pay him.

THE DEVIL TO PAY.

Lewis Freeland in THE STANDARD, Dec. 31, 1887.

The king was puzzled, for his treasury was empty, and he knew not how to fill it. While he pondered this mighty question of state, the devil came to him, not in a dream, but in sober earnest. And the devil, as is his habit, went at once to business.

"You are in trouble, sir," said he to the king; "shall I help you out of it?"

"No, thank you," replied the king, "you charge too much for your help. I do not forget that my father is still working out a debt to you which was beyond all proportion to your service."

"Yes," said the devil, "I did charge the old man about all the traffic would bear; but I have tried to be considerate, and although he is still working out the debt, let me assure you that his position is the most comfortable, in Winter, in all my dominions. But that is beside the question. Your treasury is empty, and I can fill it. I will make no conditions. You may command me freely. What say you?"

"And has the devil turned saint?" the king inquired.

"Not by a long shot. I shall get my pay; though not from you, from your subjects."

"My subjects be —."

"Stop!" interrupted the devil, "that sentiment is not original with you. It is the motto of my kingdom, and I won't permit it to be appropriated with impunity. Come, what do you say; shall I tell you how to fill your treasury?"

"Yes," the king whispered.

"Then, listen. All your subjects have plenty, have they not?"

"They have. There is not a poor man in my kingdom except myself."

"How do they get it?"

"They work for it."

"Why do you allow them to work?"

"It is the command of God."

"Silence!" the devil screamed, his face purple with rage and his tail lashing the floor of the palace till the air was laden with sparks.

"Well, then," gasped the frightened king, "they would starve if I stopped them, and what good would that do me?"

"It would do you no good if they starved," the devil answered, as he gathered his tail under his left arm and opened the window to let out the stifling fumes. "But it would do you some good to charge them for working, wouldn't it? They would pay rather than starve, eh?"

"Good idea!" exclaimed the king.

"I thought so," said the devil. "Now, suppose you issue a proclamation that no one may work without a royal charter."

"Yes," the king interrupted, impatiently.

"And then suppose you sell charters to one man to work in a certain territory and to another man to work in another territory, and so on."

"Yes."

"And suppose you allow the owners of these charters to farm out the privileges under them."

"Yes."

"And suppose you issue no charters at all for some of the best territory; don't you see that you will get a lot of ready money from the sale of charters, and have a permanent income from the territory reserved, and be favored with a wealthy leisure class, in whose society you may enjoy yourself?"

"Capital," exclaimed the king, and before the word was out of his mouth the devil had vanished.

The king lost no time. Having issued his proclamation forbidding his beloved subjects to weary themselves with work, he sent for his attorney-general, and ordered that functionary, on the basis of a contingent fee, to draft a form of charter. It read in substance like this: Be it known that his pious and gracious majesty, Imprecunious X, having from love of his faithful subjects forbidden them to work without his command, does now, by these presents, confer upon his well-beloved Byllghote, lord of Townaytokahn Hill, his heirs and assigns forever, full power and authority to permit the good people of all that territory known as Quad, and bounded, etc., etc., etc., to work or not to work, as to him may seem best, and on such terms as to him may seem just. Signed, sealed, etc., etc., etc.

The proclamation caused an uproar among the people, for the seeding season was just opening

but when Lord Byllghote appeared with his charter in Quad, quiet was restored and terms were made. "I will give so much a year to be allowed to work," said one, and "I will give so much," said another. And in this way it went, until Lord Byllghote had arranged with all the people in his territory. And while Lord Byllghote was adjusting things in Quad, Lord This and Lord That and Lord Tother were doing the same in Quam and Quim and Qurl. And so it was that the king's treasury was full from the sale of charters, and the lords, instead of working as they used to do, lived on what the people paid them for the privilege of being allowed to work, while the attorney general's contingent fee was big enough to make a slyster respectable. And between them, the king, the lords and the attorney general, enjoyed their leisure amazingly.

But as the king's subjects increased, a great many could not buy the right to work, and had to hire themselves to those who could, and many of these could not find men to hire them, and many more found it easier to follow the example of the kings and the lords and live on plunder than either to buy the right to work or to hire themselves out. And it came to pass that there were paupers in the kingdom, which was something novel, since the king had theretofore been the only pauper; and there were criminals there, which was also novel, for when nobody had to pay to be allowed to work, and everybody got rich by working, no one ever thought of being a criminal.

And so things went on for many and many a year. The king was lazy and happy, for he had nothing to do and plenty to eat. The lords were lazy and happy for the same reason. The people, though, were far from being lazy and happy; the beggars were lazy, but they went hungry; the criminals were neither lazy nor happy, and the people who worked had no time to be lazy, and after paying the lords for the right to work had little left on which to be happy.

In the course of time the king died and the lords died, but the charters lived, and new kings and new lords profited by them.

At last the people got so restless and made such grim threats that the lords were frightened, and when a rebellion was imminent the lords were on the point of burning up their charters. But this did not meet the views of the devil, and he put it into the heads of the people who were paying for the right to work to buy the right of their lords for a lump sum. Of course the lords were glad to compromise in this way, and it came about that each man who worked in a certain place bought the right of his lord to work there forever, him and his children after him, and to sell the right to others. It took a good many years to complete this change, but when it was done the devil rubbed his hands and switched his tail gently, now this way and now that, saying: "Surely the devil will be to pay!"

And it was so.

Some of the purchasers from the lords found that where they had the right to work they could make a good deal with only a little effort, and others found that where they had the right to work they could only make a little with great effort; and thus it happened that the first, and those who bought of them grew rich, and the others remained poor. And those that grew rich did just what the lords had done before them; they sold permission to work to the poor who had no charters, and this proved so profitable that they were able themselves to obey the old proclamation against working, and yet to live in great comfort. Like the lords from whom they had bought, they were lazy and happy.

But the people were constantly begging to be allowed to work, and the more they begged the less attention was paid to them. And when they did get a chance to work they were not allowed to receive, no matter where they worked or how much they made, any more than the people who had charters to work in the very poorest places in the kingdom. And that was little enough, as everybody knew.

Withal the people increased and multiplied, and to help them out of their trouble they invented great machines, which did marvelous work; but neither the people nor the machines could work without permission of a charter owner, and the more the people worked and the

more marvelous their machines the more the charter owners charged them for the right to work, until even the machines fell into the hands of the few, and the people could not make new ones, because charters to work had become so valuable that except in the very poorest places only the few were able to buy the right to work, and the poor were trying to hire themselves out. And so it appeared that, happen what might to make work easier and more fruitful, the charter owners got all the benefit.

In these days a prophet arose who told the people that the charter owners had no right to forbid them to work nor any right to make them pay for working. But the charter owners railed at the prophet as a devil (the devil having put it into their heads to do so), saying, "Have we not bought and paid for these charters?"

And then arose a priest who, seeing how the people were oppressed and robbed by the charters, denounced the charters and demanded that they be abolished; but the devil ordered the priest to be put down, and he was put down.

And yet every one marveled that there were so many poor and that the poor increased. But the priests taught that it was not marvelous, for God willed it, whereat the devil again rubbed his hands together and gently switched his tail, now this way, now that, saying to himself, "It won't be long now until the devil is to pay!" And he was right.

Pretty soon everything was in readiness, and from advising king, and lord and charter owner, the devil turned to advising the poor.

"See how the rich revel in the wealth you have created!" he said to them. "Why do you not burn and murder and pillage? Is there no manhood in you? Are you slaves?"

But at first the people protested that they were opposed to murder and pillage, and asked why they should not abolish the charters, as the prophet and priest advised, which would need neither murder nor pillage.

"Away with your prophet and your priest!" shouted the devil. "They are in league with the rich. Make no half-way measures! Let there be no compromise! Lay waste! Lay waste! See, I will set you an example," and with that the devil touched the tip of his tail to the palace of a charter owner and instantly it was ablaze; and then the devil's scheme, so patiently planned, culminated. Like rats from their holes rushed a million debased and desperate men. Half famished and all in rags, aiming at nothing and caring for nothing, spurred on by revenge, hitting right and left, burning, killing, plundering, they laid waste the land.

The devil was indeed to pay!

FISHING FOR SPONGES.

English Mechanic.

The British consul, in his report on the trade of Tripoli, remarks that the sponge fishery on that coast is entirely in the hands of Greeks, and is carried on by means of numerous small craft, employing about seven hundred men amongst them. The fishing takes place in the summer months only, and is affected by machine boats provided with proper diving apparatus, or by trawlers and harpoon boats. Last season there were twenty-one diving machines in use. These, as the divers have time to select and cut them, naturally secure the best sponges, but the trawl nets and harpoon boats, which can only fish in comparatively shallow waters, to a greater or less extent damage the sponges by tearing them from the bottom. The best sponges are found to the westward of Tripoli, the quality becoming inferior towards the east. The diving is dangerous owing to the presence of sharks and other accidents to be met with, such as remaining too long under the water, or diving beyond the proper limits, which often exhausts the divers and proves fatal to them.

MUNICIPAL LIGHTING.

George Edgar Frye.

Sing a song of expense

A city full of light,

Four and twenty arc lamps

Burning all the night.

When the bills are opened

The citizens will curse,

And think it is a dainty way

To rob the public purse.

MCKINLEY A PHILANTHROPIST.

New York Times.

"There's \$15 gone to smash," growled the man who was leaning over the side of one of the Central Park bridges.

"Ain't that rough?" he demanded, speaking to a Times reporter, who happened to be alongside of him.

The reporter didn't know what had happened. The man explained that he had sneezed one of his eyes out of his head, and that the eye had fallen to the pavement below and broken into pieces.

"Glass eye, I suppose," said the reporter.

"Well, rather," answered the man; "did you ever hear of a man's sneezing any other kind out of his head?"

The reporter wasn't sure, but he thought that he never had.

"Fifteen dollars that eye cost me," said the man. "Big price, ain't it? 'I wouldn't be so big though if it wasn't for the tariff."

"Is there a duty on glass eyes?" asked the reporter.

"Certain. Ain't there a duty on everything that a man can use? Find me something that nobody wants and its free. All the rest pays a tax. These eyes pay 60 per cent."

"You don't mean it!"

"Yes! I do mean it. Sixty per cent. is the rate. It used to be less, but McKinley put it up to 60 per cent."

"Why, I should think that a man who had lost an eye was entitled to kind treatment from the government. He ought to be able to get a glass eye as cheap as it could be made anywhere in the world. It seems to me that if an eye-maker should come to me—supposing that I was a Congressman—and ask me to protect his goods from competition with the paper-made glass eyes of the Old World, I'd tell him to go to thunder. The idea of making a poor one-eyed man pay a tax of 60 per cent. for a glass ball to fill up his empty socket. That's an outrage."

The man who had lost his eye gave the reporter a one-sided look of gratitude for this speech. "That's what I think," said he.

"But I must tell you," he went on, "what a one-eyed friend of mine says about the tariff on eyes. He says that he's investigated the thing pretty thoroughly, and has made up his mind that McKinley put that big tax on, not for the sake of giving protection to eye manufacturers, not so much for the encouragement of an infant industry, as for the purpose of making people more careful. He says he knows this to be a fact; says that McKinley told him so with his own lips."

"Says he," I asked McKinley if he didn't think it an outrageous thing to make us poor fellows pay a duty of 60 per cent. on our glass eyes just to help along some manufacturer with a pull."

"To this, according to my friend, McKinley answered: 'It ain't the manufacturers that I'm thinking of. My idea is to make artificial eyes so dear that it won't be everybody that can afford to buy one. Why? Why, so as to make people more careful when they're driving nails, when they're spitting wood, when they're tending lathes, when they're going about in the dark, when they're out gunning, when they're talking politics with men bigger than themselves, when they're—'

"Hold on," says my friend, "don't say any more, Mr. McKinley. I think I catch your meaning. You think that if eyes sold two for a quarter, and extra nice ones for 37½ cents, half the people in the country would be wearing them. You want to make them so expensive that only rich people can afford to have them."

"That was just the idea, McKinley said. He couldn't have stated it more clearly if my friend had allowed him to go on talking for a week. His whole notion in putting on the tax was philanthropic, he said."

"Now, what do you think of that?" asked the man who had lost his eye, of The Times reporter.

"I think," said the reporter, "that in justice to Major McKinley, that story ought to find its way to the public."

A SHOT AT MISSIONARY RIDGE.

St. Louis Globe Democrat.

"That hole in my head was made at the battle of Missionary Ridge," said Ezra Whipple to the writer. "The 'Johnnies' were pouring lead into

us, and we were advancing in an irregular manner, every man taking care of himself. I dropped behind a stump that had been burned until but a shell of one side was standing. I was loading my gun and had the ramrod about half down, when I saw a grand pyrotechnic display and felt my arms straighten out. I lay unconscious a few minutes, then got up and started to the rear. The fight was at its hottest and the bullets sounded like a swarm of bees. The hollow stump through which the ball came that struck me had been shot to pieces above me. The bullets were cutting the bushes all around me like a mighty hail storm. It seemed impossible that any human creature could stand upright a moment without being shot to fragments. I felt weak and sick and sat down on a bowlder and watched the bullets chip the rocks and tear the bushes, but that another of them would touch me never occurred to me. I believed that the ball went clear through my head, and laughed when I recalled the epigram that when the brains were out the man would die. The roar of the guns and the cheers of the combatants sounded like the crash of worlds, but did not interest me in the least. A tall sergeant near me was shot through the breast and fell across my feet, the blood spurting up from the wound like a tiny fountain, and I sat there watching it with an idle interest until I again became unconscious. The ball had penetrated my skull and lodged against the tissue that covers the brain."

DOGGEREL VERSES.

Wm. T. Crossdale.

When dog-days come, with fervid heat,
Poor dogs who run about the street,
From bull-dog big to friaky pup,
Must have their panting jaws tied up,
Because, forsooth, men once believed
That, when by scorching heat aggrieved,
The dogs few shady spots could find,
They were to madness much inclined.

Th' belief's among the things that were,
Some of our sagest men aver;
But still the laws remain the same,
And muzzled brutes our pity claim;
And, trying vainly thirst to slake,
Their mute eyes protest seem to make
'Gainst wearing leather on their jaws,
'Cause leather-heads make human laws.

A WOMAN SOLDIER.

Flying Post, January 5-7, 1898-9.

COPENHAGEN, Dec. 23.—An Amazone is lately discover'd here, being a Finland Gentlewoman, who had been ill us'd by her Relations; and putting her self in Man's Apparel, serv'd 6 years as a Mariner under John du Bart, and quitting his Service, Listed her self into our marine, where she hath serv'd the King of Denmark 5 years, and been in England, Holland, and the East Indies. At last she engaged with a Captain as his Man, found means to Rob him of 500 Rix dollars, and afterwards put herself into Woman's Habit, but a Great Reward being proffer'd, she was discover'd in three days, put in Prison, and most of the money found about her; being Sentenc'd to Run the Gantlet, and thereupon afraid of having her Sex discover'd, she desired to speak with her Captain, and discover'd all to him; whereupon he acquainted the King with it, which was so pleasing to his Majesty that he order'd her to be brought before him in Mans Apparel, set her at Liberty, and sent her in a Coach to the Houses of all the Foreign Ambassadors. After which, the Queen gave a Rich Suit of Cloaths, and the Ambassador of Sweden is to Send her home to her Relations with a handsome Present of Money, she being one of his Masters Subjects."

THE ONLY REMEDY.

San Francisco (Cal.) Voice of Labor.

There is but one way to avoid a revolution which now seems inevitable. Throw open the land to the people and relieve the labor market. * * * The labor market would be relieved and monopoly would be at an end, for if a mechanic did not wish to work for wages offered him, he could soon become possessed of a small portion of land, enough to live comfortably. But the landed corporations do not wish to hear of the single tax idea, for they know that if such a law ever went into effect it would be a death blow to monopoly.

PICAYUNE CUSTOMS PICKINGS.

Detroit News.

There is a good deal of complaint in Windsor, Ont., over the alleged severity of Surveyor Morton, of the Customs Department. The other day a poorly dressed woman in an old buggy dragged by a crow-bait horse came over from Detroit with a few scraggy little flower plants. The officers were about to let her pass when Officer Doyle was ordered by Mr. Morton to stop her. When she was asked about the plants she said they were taken from her own yard, and she was taking them to put upon the grave of a relative. When she was told she would have to pay duty on them she burst into tears and said she could not, as she didn't have a cent. She was accompanied by a little boy and a girl, and the boy asked how much it would be. He was told it would be 20 cents. The little fellow fished up a quarter, all the money there was in the party, paid the duty, and they went on their sorrowful way. Another instance was that of Mr. Rochleau, who was charged 3 cents' duty on a little can of buttermilk. If any one brings over even a box of strawberries he is marched into the customs house and made to pay his little 3 cents. Even the last rose of summer could not pass without paying tribute. Those who favor free trade are exceedingly well pleased with this picayuneish business, and say it is the very thing needed to bring protectionists to the realization of the folly of their theory. It is said that Dr. Casgrain has become a free trader through the effect of carrying out the law which compelled him to pay duty on a mere bagatelle. The customs officers, on the other hand, insist that they have no option, and that they are simply carrying out the law.

ENGLISH MEADOWS.

The Spectator.

How and when men first learned to make hay will probably never be known. For haymaking is a "process," and the product is not simply sun-dried grass, but grass which has been partly fermented, and is as much the work of men's hands as flour or cider. Probably its discovery was due to accident, but possibly man learned it from the pikas, the "calling-hares" of the steppes, which cut and stack hay for the winter. The idea would fit in nicely with the theory that Central Asia was the "home of the Aryan race." If we were still allowed to believe it, and haymaking is certainly an art mainly practiced in cold countries for winter forage.

Probably there are no meadows in the world so good as those in England, or so old. Yet from the early Anglo-Saxon times old meadow has been distinguished from "pastures," and has always been scarce. Two-thirds of what is now established meadow land still shows the marks of ridge and furrow; and from the great time required to make a meadow—ten years at least on the best land, a hundred on the worst—men have always been reluctant to break up old pasture. The ancient meadows, with their great trees and close, rich turf, are the sole portion of the earth's surface which modern agriculture respects and leaves in peace. Hence the excellence of the meadows of England and the envy of the American.

ENGLISH TABLES, 1663.

Samuel Sorbieres.

The English are not appreciative of cooking, and the table of the greatest Lord is covered only with large pieces of meat. Bisques and pottages are as good as unknown. * * * Pastry is heavy and ill baked; compotes and jams are scarcely eatable; forks and ewers are not in common use; the washing of the hands is performed by a dipping of them in a basin full of water that is brought round to all the guests. Toward the end of the meal it is customary to smoke tobacco (prender du tabac en fumée), and while so doing people continue their talk very long.

Men of quality do not practice smoking so assiduously as men of the people, for a workman scarcely allows a day to pass without going to the tavern, there to smoke with some friend of his. For which reason taverns abound, and work progresses but slowly in the shops; a tailor or a shoemaker will leave his board, whatever be the pressure of work, and stroll to the public house of evenings. And, as he comes home late and somewhat dizzy, he opens his shutters and begins work again scarcely before 7 the following morn

ing. Manufactured goods are the dearer for it and a strange jealousy grows out of this toward French workmen, who are usually more diligent.

THE FEAST OF NATIONS.

Gen. Trumbull in American Journal of Politics.

Cobden believed that international peace is a branch of political economy; and that war is a hindrance to commerce, consuming without producing, expensive, wasteful, and unnecessary. He opposed it also on higher grounds. To him universal peace was not only a political doctrine, but also a moral sentiment and a religious rule. As a member of the Episcopal Church he often partook of holy communion; but he thought that the holiest communion was the Feast of Nations, where the whole brotherhood of man sit in equal rank at the table of the Lord. And the table of the Lord is this round earth, where there is neither head nor foot; no highest place nor lowest place; and woe to the man who devours the share of his brother and drives him from the table.

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SINGLE TAX LEAGUE OF THE UNITED STATES.

PLATFORM

ADOPTED BY THE NATIONAL CONFERENCE OF THE SINGLE TAX LEAGUE OF THE UNITED STATES AT COOPER UNION, NEW YORK, SEPT. 3, 1899.

We assert as our fundamental principle the self-evident truth enunciated in the Declaration of American Independence, that all men are created equal, and are endowed by their Creator with certain inalienable rights.

We hold that all men are equally entitled to the use and enjoyment of what God has created and of what gained by the general growth and improvement of the community of which they are a part. Therefore, no one should be permitted to hold natural opportunities without a fair return to all for any special privilege thus accorded to him, and that value which the growth and improvement of the community attach to land should be taken for the use of the community.

We hold that each man is entitled to all that his labor produces. Therefore no tax should be levied on the products of labor.

To carry out these principles we are in favor of raising all public revenues for national, state, county and municipal purposes by a single tax upon land values, irrespective of improvements, and of the abolition of all forms of direct and indirect taxation.

Since in all our states we now levy some tax on the value of land, the single tax can be instituted by the simple and easy way of abolishing, one after another all other taxes now levied, and commensurately increasing the tax on land values, until we draw upon that one source for all expenses of government, the revenue being divided between local governments, state governments and the general government, as the revenue from direct taxes is now divided between the local and state governments; or, a direct assessment being made by the general government upon the states and paid by them from revenues collected in this manner.

The single tax we propose is not a tax on land, and therefore would not fall on the use of land and become a tax on labor.

It is a tax, not on land, but on the value of land. Thus it would not fall on all land, but only on valuable land, and on that not in proportion to the use made of it, but in proportion to its value—the premium which the user of land must pay to the owner, either in purchase money or rent, for permission to use valuable land. It would thus be a tax, not on the use or improvement of land, but on the ownership of land, taking what would otherwise go to the owner as owner, and not as user.

In assessments under the single tax all values created by individual use or improvement would be excluded and the only value taken into consideration would be the value attaching to the bare land by reason of neighborhood, etc., to be determined by impartial periodical assessments. Thus the farmer would have no more taxes to pay than the speculator who held a similar piece of land idle, and the man who on a city lot erected a valuable building would be taxed no more than the man who held a similar lot vacant.

The single tax, in short, would call upon men to con-

tribute to the public revenues, not in proportion to what they produce or accumulate, but in proportion to the value of the natural opportunities they hold. It would compel them to pay just as much for holding land idle as for putting it to its fullest use.

The single tax, therefore, would—

1. Take the weight of taxation off of the agricultural districts where land has little or no value irrespective of improvements, and put it on towns and cities where bare land rises to a value of millions of dollars per acre.

2. Dispense with a multiplicity of taxes and a horde of taxgatherers, simplify government and greatly reduce its cost.

3. Do away with the fraud, corruption and gross inequality inseparable from our present methods of taxation, which allow the rich to escape while they grind the poor. Land cannot be hid or carried off and its value can be ascertained with greater ease and certainty than any other.

4. Give us with all the world as perfect freedom of trade as now exists between the states of our Union, thus enabling our people to share, through free exchanges, in all the advantages which nature has given to other countries, or which the peculiar skill of other peoples has enabled them to attain. It would destroy the trusts, monopolies and corruptions which are the outgrowths of the tariff. It would do away with the fines and penalties now levied on anyone who improves a farm, erects a house, builds a machine, or in any way adds to the general stock of wealth. It would leave everyone free to apply labor or expend capital in production or exchange without fine or restriction, and would leave to each the full product of his exertion.

5. It would, on the other hand, by taking for public use that value which attaches to land by reason of the growth and improvement of the community, make the holding of land unprofitable to the mere owner, and profitable only to the user. It would thus make it impossible for speculators and monopolists to hold natural opportunities unused or only half used, and would throw open to labor the illimitable field of employment which the earth offers to man. It would thus solve the labor problem, do away with involuntary poverty, raise wages in all occupations to the full earnings of labor, make overproduction impossible until all human wants are satisfied, render labor-saving inventions blessings to all, and cause such an enormous production as such an equitable distribution of wealth as would give to all comfort, leisure and participation in the advantages of an advancing civilization.

With respect to monopolies other than the monopoly of land, we hold that where free competition becomes impossible, as in telegraphs, railroads, water and gas supplies, etc., such business becomes a proper social function, which should be controlled and managed by and for the whole people concerned, through their proper government, local, state or national, as may be.

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MERIDEN.—Meriden single tax club. Meets second and fourth Fridays of the month at 7.30 p. m. at parlors of J. Cairns, 72½ E. Main st. President, John Cairns; secretary, Arthur M. Dignam.

SHARON.—Sharon single tax committee. Chairman, J. J. Ryan.

DISTRICT OF COLUMBIA.

Washington single tax league. President, Edwin Gladmon; treas., R. J. Boyd; sec'y, Wm. Geddes, M.D., 1719 G. st., n. w.

IOWA.

BURLINGTON.—Burlington single tax club. First Saturday of each month, 805 North 5th st. Pres., Wilbur Hosena, 990 Hedge av.; sec. treas., Frank S. Churchill.

ILLINOIS.

CHICAGO.—Chicago single tax club. Every Thursday evening at 206 La Salle st. Pres., Warren Worth Bailey, 319 Lincoln av.; sec., F. W. Irwin, 217 La Salle st., room 738.

SOUTH CHICAGO.—Single tax club of South Chicago and Cheltenham. Pres., John Black; sec., Robt. Aitchison, box K. K., South Chicago.

MASSACHUSETTS.

BROOKTON.—Single tax club. Meets Friday evenings corner Glenwood av. and Vernon st. Pres., Wm. A. McKindrick; sec., A. S. Barnard, 64 Belmont st.

MINNESOTA.

MINNEAPOLIS.—Minneapolis single tax league. Every Tuesday evening, at the West Hotel. Pres., H. B. Martin, Woods' block; sec., Oliver T. Erickson, 2303 Lyndale av., N.

MISSOURI.

STATE.—Missouri single tax committee. Henry H. Hoffman, chairman. This committee is pushing a State single tax petition. Blanks sent on application. It is also forming syndicate for publication of local single tax papers throughout the United States at little or no expense. Write for circulars to Percy Pepon, sec., 513 Elm st., St. Louis.

ST. LOUIS.—Single tax league.—Meets every Friday evening 8 o'clock in Bowman Block, n. e. cor. 11th and Locust sts. Pres. J. W. Steele; Sec'y, L. P. Custer, 4233 Connecticut st.

NEW YORK.

BROOKLYN Woman's Single Tax Club meetings, third Tuesday of each month at 3 p. m., at 198 Livingston street. Pres., Eva J. Turner, 504 Carlton avenue; Cor. Sec., Venie B. Havens, 219 DeKalb avenue.

OHIO.

DAYTON.—Free land club. Pres., J. G. Galloway; sec., W. W. Kile, 108 East 5th st.

PENNSYLVANIA.

GREENSBORO.—Single tax club. Cor. Sec., E. D. Bur-

leigh, 13 Willow av. Meets first and third Tuesdays of each month at 463 Main st., at 8 p. m.

PHILADELPHIA.—Single tax society. Meets every Thursday and Sunday at 5 p. m. Social meetings second Tuesday, No. 30 South Broad st. Cor. sec., A. H. Stephenson, 240 Chestnut st.

POTTSTOWN.—Single tax club. Meetings first and third Friday evenings each month in Weitsenhorn's hall. Pres., D. L. Haws; sec., Geo. Auchy, Pottstown, Pa.

READING.—Reading single tax society. Monday evenings, s e corner 6th and Franklin sts. Pres., Wm. H. McKinney; sec., C. S. Priser, 1011 Penn st.

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